THE CHURCHMAN.

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For the Churchman.

Litany of the Most Holy Name of Jesus.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow."—*S. Paul to Phil.* ii: 9, 10.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I.

Jesus, have mercy upon us;
Son of God, supreme in might,
Splendor of the Father's sight,
Brightness of eternal light,
Hear when we beseech Thee thus.
Star of Heaven's all glorious morn,
Sun of right with rays unshorn,
Holy Mary's only-born,
Have mercy upon us!

II.

Jesus, have mercy upon us;
Patient winner of the palm,
In thy great obedience calm,
Meek and humble-hearted Lamb,
Hear, when we beseech Thee thus,
O, most pure when sin was rife,
God of peace, Who hatest strife,
Fountain and support of life,
Have mercy upon us!

III.

Jesus, have mercy upon us;
Great exemplar of all good,
Who for ruined souls hast sued,
Refuge, balm and daily food,
Hear when we beseech Thee thus.
Gracious Father of the poor,
Treasure that shall still endure,
Pastor of a fold secure,
Have mercy upon us!

IV.

Jesus, have mercy upon us;
Goodness that shall last for aye,
Wisdom, life, and truth, and way,
Joy of Angels, Patriarchs' stay,
Hear when we beseech Thee thus.
Thou who Prophets did'st inspire,
Master of the Apostles' choir,
Source of Pentecostal fire,
Have mercy upon us!

V.

Jesus, have mercy upon us;
Rock of strength where martyrs rest,
Light of those who have confessed,
Crown of Saints and Virgins blest,
Hear when we beseech Thee thus.
From the deeds that do defile,
From the devil's snares and guile,
From all thoughts impure and vile,
O Lord deliver us!

VI.

Jesus, deliver us;
From the curse on sinners poured,
From neglect of Thy blest word,
By Thine Incarnation, Lord,
Hear when we beseech Thee thus,
By the life Thou held'st as dross,
By Thy toil and pangs and loss,
By Thy Passion and Thy Cross,
O Lord, deliver us!

Kyrie eleison! Christe eleison! Agnus Dei, Qui tollis peccata mundi, miserere nobis!

Hyde Park, 1845. Acolytis.

Communications.

For the Churchman.

Types and Shadows.

Mr. Editor,—It is not unusual to find in Scripture, statements of general principles without the formal application of them, or carrying them out into particularity. Thus we find the Mosaic and patriarchal dispensations, especially the Mosaic, called 'types and shadows of good things to come.' The Tabernacle of Moses is called (Acts vii. 44) 'the Tabernacle of Witness;' while St. Paul calls the Church (Heb. viii. 2) 'the Sanctuary and the true Tabernacle, which the Lord pitched, and not man.'

Now, unto what does the type of another thing bear witness? Of course to that other thing. A type of a thing is, in some sense, its pattern. There was a pattern showed to Moses in the mount, and he was bidden to make all things after it, to 'serve unto the example and shadow of heavenly things.' But there cannot be a pattern without an original in the mind of him who furnishes the pattern. And as this pattern or scheme of 'a worldly sanctuary' was to stand as the type at large of a heavenly sanctuary, the original in the Divine Mind could be nothing but the true, and perfect, and ultimate thing itself. The priests of the first tabernacle, he says, (vv. 5, 6) 'serve unto the example and shadow of heavenly things,' as well as the tabernacle in which they served. The tabernacle, with its parts, its furniture, its priests, its offerings, its services, and its times, all form but one great type of many special parts, each one of which is needful to the completeness of the whole. And these parts the Apostle calls 'patterns of things in the heavens,' applying the term *distributively* as well as in the gross. 'For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail the tabernacle which is called the holiest of all; which had the golden censor, and the ark of the covenant overlaid about with gold, wherein was the golden pot that had manna, and Aaron's rod which budded; and the tables of the covenant; and over it the Cherubims of glory shadowing the mercy-seat' (Heb. ix.)

Here we have the broadest possible statement of a general principle in the Divine Economy, which is this:—First; an everlasting purpose standing in the mind of God as the original or true and unchangeable *idea* of the perfect work which He purposes to accomplish in time and within the bounds of creation. Secondly; the construction of types and shadows corresponding to the parts of that original, but which veil and hide it from all but Himself until the fulness of time for bringing out the mystery more or less distinctly in giving the good things they typify; until then causing men to walk in and serve under the shadows, waiting for the promises contained therein. Thirdly; the opening of the mystery and the bringing out more or less perfectly the things signified by the types. Fourthly; the carrying forward and saving by that which is perfect, that in which the types are set up. Thus, the first world is a type of 'the world to come,' and will be the 'world without end' when all things are made new: for our Lord came 'to *save* the world,' not to destroy it; 'and there shall be no more curse.' The world was made for man's habitation—'*to be inhabited*;' and so *man* was set up in a type; for the first man was made 'the figure (τυπος type) of Him that was to come.' The second Man comes out of the first, and is the true original of the first, the image of God in which the first was made; and the first is saved by and lives in the second forever: and so the last becomes first, and the first last. And so with the Church. It is first set up in types—in the literal Jew; and out of these—out of the 'carnal ordinances' and the 'worldly sanctuary' and 'Israel after the flesh' comes the spiritual Israel, and the 'heavenly things,' and the ultimate sanctuary—the Church, House, and Temple of God, and Pillar and Ground of the Truth, to be the Ark of Salvation alike for Jew and Gentile. And this in its perfection is the ultimate purpose of God, 'where he shall set glory in the land of the living.' This He doth 'that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.' (Eph. i. 10.)

It follows then, of necessity, that whenever God should begin to set up 'the true tabernacle,' it must be after 'the patterns of the heavenly things' set up in the types: and if not, why give types professedly for that purpose? Why give one pattern for the work, and then work after another or work at random? But the Apostle, as above, in treating slightly of the building upon which he was appointed 'a *wise master*-builder' (who as such must have been *particularly instructed in the whole plan*) enumerates several particular individual parts of the types as having their corresponding antitypes and fulfilment in the Church. He does not explain and interpret the types, and show their use and application in the Church; but he more than intimates the necessity and intention of such explanation and interpretation to the understanding of the Church. For in the latter clause of ch. ix. v. 5, he says: 'of which things we cannot *now* speak particularly.' Why could he not? Did he lack time or ability? 'A wise master-builder' set on such a work could surely have no such excuse. But we find a sufficient reason. And to lay down a principle—our Lord said: 'I have many things to say unto you: but ye cannot bear them now.' The carnal ear hears out of vain curiosity, and 'the carnal mind' is quick to pervert knowledge unto evil, without receiving instruction in divine knowledge. There is a preparation for profitable hearing; and to him that hath, more shall be given. Turn to chapter the fifth and find the Apostle speaking of the High Priest of this great house and all within it; and he says: 'Of whom I have many things to say, and hard to be uttered (δυσερμηνευτος λεγειν 'hard to be explained,' says Parkhurst,) *seeing ye are dull of hearing*. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.' They were losing even what they had been taught, and no wonder he could not *then speak particularly* and go on to a full interpretation of that wonderful [illegible] up the Jewish Dispensation. And this may well be the reason why he could not declare, at least something of what he saw when caught up to the third heaven or ultimate state: for evidently he did not see what man cannot see; for he was a man, and could see no more that what men in general claim the privilege of seeing as soon as they die. He also found the Corinthians in the same evil state of incapacity to be taught; for he says to them: 'I was with you in weakness, and in fear, and in much trembling. . . . I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?' He finds the Galatians 'bewitched,' that they 'should not obey the truth;' having begun in the Spirit, and thinking to be made perfect by the flesh: Judaizing, by going back to the outward forms of the law; and so becoming incapable of receiving the truth of the law by apostolic interpretation of the letter and forms of it. There are indications of the same evil state of the Church in all the epistles: and especially we find it in the seven epistles to the seven Churches in Asia. And the Spirit in Paul distinctly and 'expressly' foretold the speedy departure of the Churches from the truth, of which the Epistles to Timothy and Titus are full; saying that men would not endure sound doctrine, but heap to themselves teachers, giving heed to seducing spirits and doctrines of devils. Jude and Peter are equally strong on this point; and Paul said to the Ephesian elders, and through them to the whole Church: 'For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' Many other striking passages testify to the rapid declension of the whole Church from the truth of the Gospel; the same falling into the incapacity of being instructed by the interpretation of the types of the law, which types had been sketched from the archetype and original of the Church in the Divine Mind before the world was; and which could not be brought out of the types and shadows into the actual living Church, unless the clay in the hand of the potter were in a condition to be moulded into that 'vessel of honor' set up in God's purpose from everlasting: though it might be, as the Church has been, moulded into a vessel of dishonor, or become like Jeremiah's girdle, or the 'earthen bottle' which he brake for a testimony before the elders of both priests and people. And every one well knows that the Catholic Church has never yet recovered out of that fleshly condition into which the writers of all the epistles declare the original converts of both Jew and Gentile alike to have fallen. It was but a brief space that they abode in the Apostles' doctrine and fellowship, in breaking of bread and in prayers. As saith the prophet: 'The people of thy holiness possessed it but a little while.'

Now, by the above statements, and others which might be made, from the writings of the Apostles, the following points are indubitably demonstrated:—

1. That from the original scheme of the Church existing in the Divine Mind from everlasting, God showed to Moses in the mount the pattern of a Tabernacle, to 'serve unto the example and shadow of heavenly things,' saying to him: 'See that thou make all things according to the pattern showed to thee in the mount;' and to be the mystical model of 'a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.

2. That the type in its largest sense comprehended the whole house of Israel with its subdivision into tribes and a priesthood; and the tabernacle in the midst of their encampment in four grand divisions under four particular standards (for this part of necessity is included under the general plan) and all the particular parts of the tabernacle,—its curtains, boards, tenons, pillars, sockets, coverings, altars, furniture, sacrifices, offerings, divisions, &c. &c.; some of which items the Apostle enumerates in the text, *but does not explain their meaning*.

3. That when God began to build His house (upon *twelve* foundations, according to the number of the tribes in the *typical* Church) He commenced to build by 'wise master-builders,' themselves foundations, according to the extent and meaning of the types and shadows: for the supposition that He began to build *regardless* of this plan, is too monstrous for any right minded man to advocate.

4. That from the fleshly, perverse, rebellious, schismatical disposition and conduct, and the consequent unready condition of both Jew and Gentile converts, the 'master-builders' could not go on with their work so as to bring it to any degree of comely proportion; which, from the Apostle's speech to both Hebrews and Greeks, required the interpretation, *in detail*, of the types to the understanding and to the piety of the Church.

5. As the inevitable consequence, that the Church Universal has been, from that day to this, in almost total ignorance what she ought to be if brought out of the types and shadows into which God cast her as into a mould under the Jewish Dispensation: for she has remained in almost total ignorance of the meaning of the types of that Economy. And to the knowledge of the writer, men—teachers of others—do hold the general principle herein advocated in utter contempt. But from these five conclusions (and more might be added) there is no escape for a sober minded man. There stand the facts upon the testimony of God staring us in the face; and God forbid that any one should seek to escape from them in any way other than by repentance and confession; for the sins of the fathers are surely visited on the children. Shall we seek to kill the witnesses in the vain hope of escaping that judgment which must be given according to our works? Shall we dispute about *the body of Moses*, and say it is buried where no man knoweth and hidden past recovery? What, did not the Law and the Prophets both appear in glory with the Lord on the mount of Transfiguration? He that hides can find: and He that hid the Church in the body of Moses, is able to show Moses transfigured in the Church set in order according to 'the patterns of things in the heavens,'—the pattern given to Moses in the mount. In no other way can the law be fulfilled.

It is clear from the premises that an ecclesiastical language perfectly expressive of spiritual realities might be constructed out of the letter of the law of Moses—for language is arbitrary, [illegible] simple idea. For instance. Incense may stand for Prayers, and be perfectly intelligible; because burning incense was a type of offering 'the prayers of all saints.' A horn symbolizes power. So, to cut off the horns of the ungodly, is to destroy the devil's power in wicked men. But this could never be without the true interpretation of the whole typical dispensation in all its parts. But this cannot be had by such means as the Church has been using since the days of the Apostles, who had the Spirit of Interpretation among them, without which whatever is sealed must remain so, till He again speaks as at the beginning. Yet there are hints scattered here and there in holy writ, key-words which, to some small extent, may be available to the interpretation of the types. Having taken some pains to trace out these (which is a delightful work) the writer may make them the subject of a future communication, and show in the mean time, that the Church all along has been acting, consciously or not, to some extent, upon the truth hidden under those forms, and has therefore had a measure of blessing from it. In the meantime he begs to say, that instead of boasting in any one of the 'ceiled houses' which owe their existence to the desolations of God's house, or in any one of '*our little* Zions,' the shame and reproach of 'the Zion of the Holy One of Israel,' he cannot but see and feel that the Tabernacle of David is broken down; that Zion is desolate and Jerusalem a wilderness; and that of the holy and beautiful house scarcely one stone is left upon another. The vine of Christ cut down and burned with fire. The wild boar out of the wood doth waste it, and the beast of the field doth devour it. This is a subject on which the writer thinks he could be eloquent; for God hath given him the heart of sorrow; and when utterance is found, from the abundance of the heart the mouth will speak; and words will never be lacking to one familiar with the prophets and the psalms. But this is a generation that will not listen to the expression of any deep feeling unless it be from beneath: and he that would make his head waters, and his eyes a fountain of tears for the slain of the daughter of his people, must leave them and go to the wilderness, and weep with himself and his God in the absence of human witnesses. Yet shall his tears be remembered by Him who preserved them in His bottle, and writes them in His book. (Psa. lvi. 8.)

Catholicus.

Such was the celebrated decree against lay investitures; a decree doomed to furnish the two opposing parties in the Church of the eleventh century with the great battle-field, on which they were to fight out their desperate and long-protracted conflict. In times of crisis, the clash of great opposing principles is frequently found to resolve itself into a contest respecting some point of seeming detail, on which the two contending parties come, as though by chance, more immediately into collision: a point, which to decide in their favor, they each concentrate their efforts, and lavish their resourses; and in the decision of which, special as it may seem, is found to be involved the general triumph of the one or of the other. And in the case before us, the question of lay investitures was one admirably adapted to represent, and consequently to embody in itself, the general question of principle at issue. In defending the existing practice, the anti-papal party maintained the feudal subjection of the Church, in her essential character, to the State; and at the same time the power, for which that subjection was mainly prized by them, of carrying on a simoniacal traffic in her benefices. And their opponents, in impugning the same practice, were not only striking at the root of this last mentioned systematic corruption, but asserting the great truth—which events were leading men to forget—that the ministry of the Church is not a thing derived from, or dependent on, the temporal authority; but is armed, in itself, with prerogatives and powers which secular thrones and legislatures can neither give nor take away.—*Bowden.*

For the Churchman.

Tracts for the Seasons.

NO. XLV.

The Season of Advent, devoted from ancient times to the Church's preparing for the meet celebration of her Lord's nativity, suggests a great variety of the most sublime, interesting, and vitally important subjects of religious reflection. It may, by God's blessing, tend towards a profitable improvement of it, to meditate awhile on points connected with the character of the Messiah, the object of His advent, the performance of His work, and its final issue.

An honest and unbiassed attention to the whole current of Scripture must bring conviction that the general scope of its doctrines can be made otherwise than demonstrative of the full divinity of Christ, only by the most forced and unreasonable perversion. Notwithstanding all rational allowance for misapprehensions and mistakes by our translators, it is absurd to suppose, and indeed is morally impossible, that in a translation made with care and precision by the faithful and unwearied labors of men possessing their unquestionable moral and intellectual qualifications for the work, and so long and fully approved by one of the soundest, purest, and most enlightened branches of the Catholic Church, so cardinal an error as the idolatrous ascribing of divinity to a creature, should pervade the whole, and appear as one of the strongest and clearest of its characteristic features. It must be a genuine truth—as Catholic tradition has always held it to be—that the Child which should be born, and the Son which should be given, as the Messiah, is the Mighty God, the Everlasting Father; that He and the Father are One, so that he that hath seen Him hath seen the Father; that all things were made by Him, and without Him was not any thing made that was made; that He was God manifest in the flesh; and that He is the True God, the King of kings and Lord of lords. Nor is it, therefore (blasphemous supposition!) in the offering of idolatrous worship, but in the purity and sanctity of celestial homage, that the heavenly hosts sing praises, not only to Him that sitteth upon the throne, but also to the Lamb that was slain.

Therefore, not in a profession of man's device, but one committed by God to His Church, spread fully by the Holy Ghost on the inspired rule of the Church's faith, and handed down to us as a sacred depositum, to be dearly cherished, and transmitted again to generations yet for to come, do we hold, as of the faith of God, that **Jesus, whose advent the Church is now in pious** preparation to celebrate, is God of God, Light [illegible] made, being of one substance with the Father, by whom all things were made.

And what was the object of the advent of such a One to this world of His own creation?

God, infinitely holy, perfect, just, and good, made man in His own image. His infinite perfection was reflected, as far as infinite perfection can be, in this distinguished creature of His hands. The homage of man to God, the willing dictate of purity of heart, and manifested in a course of pure and holy devotion, was every way ennobling to its subject, and acceptable and well pleasing to its Divine Object. The beneficence of God, and the grateful and sincere attachment of man, were a sacred bond of union, and of holy and cordial friendship.

This *once was* true. Now, how changed the scene! Look around, and look within. Is man now what reason dictates a pure and holy God would have formed him? Is there that evidence of enmity to God, His government, and His laws, which man does not give? Do virtue and religion furnish one of a thousand, or one of ten thousand, among the evidences afforded by history, observation, and experience, of the moral character of our race? Is there any degree of iniquity and impiety, so fearless, so awful, so degrading, to which man will not attain? Is not the course of religion and virtue beset with difficulties and obstacles, and to be prosecuted with a perpetual warfare, which cannot be naturally connected with it, and could not have been originally designed by the great and good Being who requires that course at our hands? And are not God's anger and displeasure most alarmingly obvious in the present order of His providence, and in man's lot during his mortal pilgrimage?

Surely the relation between man and his Maker has undergone a radical, and to us most humiliating, disastrous, and destructive change. Man has wandered from his God, and God has been provoked to anger against man.

Such is the state of things which presents itself to minds of candid and enlightened observation. Every scheme, therefore, for ameliorating the condition of mankind, must, to be efficient, recognize this humiliating truth, and make it the basis of all its plans and operations. That philosophy falsely so called, which, starting from mere theory, follows in its course every inviting beck of theoretic speculation, may invent fine projects for bettering the condition of human society; but not founded in that truth which God reveals, and man's observation and experience confirm, they cannot stand, but must vanish like a dream.

The true philosophy is the philosophy of the Gospel; which takes man exactly as it finds him—as he is—not as by possibility he might be, or as it were desirable he should be; and as such proposes means for bettering his condition, and advancing his individual and social happiness. This divine philosophy, assuming for its data the moral evils which we know and feel to be interwoven with the human state, and proposing the only remedy that can reach them, gives us also the only rational account of their origin.

Our nature lost by transgression its primeval purity and uprightness. The grace of God, by which it had been sanctified, and directed and strengthened in purity and holiness, was thereby forfeited; and it sank under the demoralizing and destructive influence of the evil spirit which sought its fall, and succeeded in the lamentable perversion and abuse of its moral agency. Man's becoming thus radically changed from what he was, when his own state, and the course of things in the world of which he was created the head, were first determined, naturally and necessarily led to a corresponding revolution in every thing relating to his character and condition. Sin, before unknown in this world, was introduced, and with it, consequent subjection to diabolical influence. For this state of things the then existing order of Divine Providence contained no provision. Man had revolted from God, and joined His infernal enemy; whose influence could not but prove as malignant as his nature, and as debasing and destructive as its malignity could make it. The grace and favor of God which man had heretofore enjoyed was designed for such a being as man then was; willingly availing himself of its blessings, gladly and entirely following its holy guidance, and manifesting, in perfect consistency of life and character, its sanctifying and purifying efficacy. For fallen, depraved, and guilty man, subjected by his own wilful act to the unhallowed dominion of the spirit of disobedience and of all iniquity, there was no grace consistent with that perfect justice of the Deity which required the infliction of threatened punishment, the withdrawing of Divine favor, and abandonment to the degrading and destructive service into which he had voluntarily entered. The only hope for man was in the satisfying of this justice, that, its claims being answered, the goodness of the Deity might, consistently with justice, and therefore with His infinite perfection, be extended to man in the form of pardoning mercy, and of grace to raise him from his lost estate.

But miserable man, in his guilt, depravity, corruption, and helplessness, was of course, totally unequal to the rendering of this satisfaction. Nor could any created being appear before the Great God, and plead a merit of performance surpassing his own obligations and necessities, and thus sufficient for the requisitions of such a mediation. Therefore, in the strong and beautiful language of the prophet, Jehovah, moved by the plenitude of His tender mercies, looking, and finding none to help, and wondering that there was no intercessor, determined that His Own arm should bring salvation. The eternal Second Person in Jehovah undertook to be the Mediator; and as at this time was about to come to execute His design of unspeakable love to our race; and enter the lists with that enemy of all righteousness whose utmost power would be used for the everlasting consummation of the work of ruin for which he had lured man into his service.

But as this gracious interposition of the Messiah was not designed to interfere with God's original purpose of having man a moral agent, honoring his Maker with a willing and enlightened homage, and through the grace given him, working out his own salvation, it was not to affect the forcible removal from this world of sin and its consequences, nor necessarily to rescue any man from its influence and its punishment; but only to provide a way, which otherwise could not exist, for men to be saved, by availing themselves of the Messiah's mercy, trusting in Him with a firm and living faith, submitting to His holy guidance, and profitting by His gracious assistance.

As long then as [illegible] their spiritual enemy, so long will the world exhibit lamentable proof of the powerful and extensive influence against which the Messiah came to direct His work of wondrous grace and mercy. And here again we need but refer to every one's observation and experience. How firm the hold which the spirit of disobedience, impurity, impiety, and rebellion against God, has on our depraved and fallen species! The details of its malignant operations disgust and confound us. Beings more like demons than men walk this earth, our fellows and our brethren. Impiety in most daring forms, blaspheming the God of heaven, and in every way dishonoring and polluting His holy name, obtrudes its iniquities in the dreadful presence of that God. Hypocrisy, with deceitful show of homage to the Deity, discloses before His all-seeing eye a heart utterly estranged from His service, and devoted to that of His infernal enemy. The most sacred obligations of social life are violated without a blush. The vilest tempers, and most malignant passions and dispositions, spread unhappiness and wretchedness on every side. Turn where we will, we see appalling proof of the power and extent of the malignant influence which Satan has gained over our race. He takes up his strong hold in the affections, passions, and dispositions of the heart, gradually drawing them to himself, searing the conscience, blinding the moral and intellectual perception, and at length reducing his victim into a fit instrument for executing his purposes of sin and misery in this world, and a fit companion in his own degradation and utter wretchedness in the world to come.

Against this great enemy of God and man, and his hosts of evil spirits, those powers of the air waich are perpetually striving to establish and strengthen their rule in the hearts of men, Jesus the Saviour came. He came to extend to our suffering race the means of deliverance from so degrading and destructive a thraldom. He came to make the only sufficient atonement to that divine justice whose demands upon the growing iniquities of men must be continually heavier, and further removed from the reach of created power. He came to pay a ransom of such value that the holiness and justice of God might be thereby made to comport with the long suffering goodness which can bear with such iniquity, again and again repeat its neglected and insulted offers, and at length favorably regard and eternally bless the most delayed relentings. He came to rescue the spoil from the mighty spoiler, and delivering from hell its anticipated victim, raise him to the purity, sanctity, and happiness of heaven. While on earth He manifested His authority and power over the devil by the efficacy of the commands in obedience to which evil spirits let go the hold they were allowed to have on the unhappy demoniacs to whom He so often spake relief from their dreadful afflictions. As His earthly ministry drew towards its close, awful were the tokens of the mighty conflict in which He braved the most furious assaults of the enemy. The sweat of blood, the dreadful groans, the perfect amazement of grief and agony, spake His hard struggle with the powers of darkness, that He might deprive them of the cruel empire whence, otherwise, men could have no deliverance. By willingly paying, in the prosecution of His mysterious work, and as a sacrifice for man to His Heavenly Father, the forfeit of His life, He carried His conquest into the invisible world, that His arm might rule for Him even in the domain of the king of terrors. That holy arm and his own right hand got Him the victory over death. Having laid down His life, He took it again in proof of His possessing the power to do so, which He had claimed in His nature and prerogative as One with the Father.

Thus rescued from the grave, and received up into His own place in the highest heavens, He thence imparts the Holy Ghost, who proceedeth from the Father and the Son. Supernatural and miraculous gifts are bestowed on His chosen servants. In the strength and power of their Master, they go forth and spread His Gospel in the face of the most cruel and powerful opposition. In vain do the kings of the earth stand up, and the rulers take counsel together against the Lord's Anointed. The might of His arm breaks down the most formidable difficulties, and surmounts the most powerful hindrances, until the whole civilized world bows to the sceptre of His religion.

But for promoting the great and good design of that religion, another exercise of His power is requisite, and is graciously vouchsafed. Having ascended up on high, He received gifts for men, yea, even for His enemies. He obtained from the Almighty Father the grace and mercy which He had purchased of Him, that He might extend them to the race which He had redeemed, and thus placed in a situation to be the subjects of divine clemency; yea, even to those who might long continue in enmity and rebellion against Him, if at last they should relent, and seek unto their best Friend. The imparting of this grace and mercy is indeed in perfect consistency with that general order of God's providence which deals with man as a moral agent. But this detracts nothing from the glory due to the Giver of all grace. The privilege of being in a state of probation for heaven is from Him. That we have the power of improving by His grace, is of His mere mercy. For all, then, and in all, connected with our salvation, we are indebted to Him, and in Him live and move and have our being. Human free agency is His gift; but of what avail were it without His superadded directing, aiding, and sanctifying grace? That, received by the sinner into his heart, convinces him of sin; leads him to crave forgiveness of it, and deliverance from its guilt, dominion, and awful consequences; sends him to his Saviour as his only Hope; enables him to exercise towards that Saviour a true and living faith; strengthens him to resist temptation, and forsake his evil ways by turning to the Lord, serving Him in newness of life, and seeking His perpetually aiding and directing grace by the faithful use of the means appointed in His Church; visits him with the consolations and joys of the Gospel; enables him to depart this life in the sure and certain hope of a better; receives him into the rest and bliss of paradise; and finally bids him welcome to that Advent, when the ransomed of the Lord shall come to the heavenly Zion with songs of everlasting joy. There *Gloria in Excelsis* will be the perpetual offering of love and adoration to Him whose coming was once had in devout commemoration in the Church on earth; and Who will then forever be the Object of blissful vision to His saints.

flesh and dwelt among us.

Surely in a world presenting so much depravity, corruption, and iniquity, and in hearts so deceitful and so desperately wicked, the *influence*—in all humility be it said, the *exertion*—of divine grace in producing such effects must be entirely beyond the reach of ought but *power infinite*. Blessed be the glorious Redeemer who now comes in the name of the Lord, that *His* power is thus put forth amidst all the iniquity, the spiritual blindness and perverseness, the gross corruption, and the foolhardy self-destruction, which so lamentably abound among us, we see His grace also abounding. Its evidences appear in the humbling of the pride, the changing of the hearts, the sanctifying of the affections, the chastening of the passions and the directing aright of the moral powers of man, guiding and governing his life and character in the ways of God's laws, and in humble and faithful walking in all His commandments and ordinances. We see the world, the flesh, and the devil, weakened in their influence and their disciple, delivered from their thraldom, becoming devoted to the Lord and to His Christ, and adorning the doctrine of God his Saviour by a new, consistent, and holy life. Perfection indeed we see not; but lively and holy sensibility to the remaining frailties of nature, and to the imperfection and unworthiness which must ever cleave to him who is still of this world, produces, by God's grace, the sanctifying influences of habitual deep humility, sincere contrition, and Christian watchfulness, prayer, and effort.

In such instances of the efficacy of divine grace we see a moral renovation which nothing else could effect. And where do we see them but in that religion with which, as at this time, Jesus Christ came to bless the world? Let the enemies of that religion press as they will into the service of their opposition, its formal professors, who avouch it in coldness, indifference, and inconsistency; or its hypocritical professors, who, in insincerity assume its most solemn obligations, practise its most solemn forms, engage in its sacred concerns, or even affect a more than ordinary rigid observance of its rites, practice of its spirit, or influence of its power, or an especial regard for its interests. They are but other, and the worst, classes of its adversaries. We own them not, nor acknowledge the least responsibility in their behalf. But our enemies themselves being judges, we would refer to the obviously faithful, true, and consistent professors of our religion, who act on its evident principles, and in its clearly apparent spirit, and illustrate in their characters and lives its known rules of piety and morality. We would show in them that triumph of the grace of God over the waywardness, hardness, and corruption of the human heart, which nothing else can effect. And who, we would further ask, are so much blessed, even in this world, as true and sincere Christians? All their earthly joys have attached to them a large increase of delight, from elevating their minds with the sweet emotions of *gratitude to God;* from the freedom which their Christian conscientiousness secures from that degree of worldly indulgence which is injurious and dangerous; and from the sure and certain hope that all their happiness here is but a faint image and foretaste of the pure, perfect, and ever enduring felicity of a better world.

But when worldly joys fail, and sorrow and disappointment are encountered; then the advent of the Saviour into the faithful soul sustains and cheers it with the consolation and support, flowing from the fulness of grace and truth with which He came to bless the world.

But the same power of our Lord Jesus Christ which is thus mighty to bless and to save, is no less mighty to punish and destroy those who love not His appearing, and therefore neglect, slight, and resist the offers of grace and mercy which He once came to make, or even rebel against them with high and impious hand, and live regardless of His second coming in glorious majesty to judge the world. Grievous is the recompense which even here is often poured on such. Infidelity may mutter its oppositions as it will, or vaunt itself as it may in bold and daring blasphemies; worldly mindedness and vice may as they list, avert their regard from the pure and holy maxims of the Gospel; still that Gospel's power is by neither destroyed or neutralized. It often fastens on the most hardened conscience, and strikes restlessness, self-accusation, terror, and unholy and unavailing remorse, into the very core of the heart which all the while seeks the cover of a mask that seems to tell of ease and joy and mirth. It surrounds the death-bed of the impenitent with the most harrowing reflections, and accompanies the severance of his soul and body with the most awful throes of agony and despair. These, however, are but the beginnings of sorrows. Other, more dreadful, and never to end, await the unfaithful and impenitent in the wretched realm of him for whose galling yoke and intolerable burden, they refused the easy yoke and light burden of Christ who came to bless and save them. B. T. O.

For the Churchman.

Union of Churches Again.

Mr. Editor,—Your correspondent of last week under the signature "St. Nicolas," seems to have labored under some mistakes in regard to my communication which you will allow me to notice.

First of all, he quotes me as "St. Simon," whereas by a reference to the article again he will see that this is not the signature. There is some difference between "St. Simon," the name of the Apostle and the elliptical form "St. Simon's," meaning the Church; and though the difference seems to be trifling, yet as it involves a principle, it is still a trifle of some importance. I could not think of using a venerated name in this way. Nay, I should think it much safer even to use the signature, *Simon Magus*, than "St. Simon;" inasmuch as it would at least seem less arrogant to admit even the imputation of heresy under such a signature, with an article perhaps perfectly sound, than to cover heresy, perhaps, under the signature of a saint.

Your correspondent seems to have fallen into mistakes regarding the whole purport of my communication. There is nothing said of the Moravian Church. The union contemplated by the king of Prussia about the earlier part of the last century was a general union of all the Churches known as Protestant, and for this purpose the English Liturgy seemed to form a basis on which to build. I cannot conceive how, in that article, the Moravian Church was "made to assume a false position" when nothing was said about it. Dr. Jablonski, as chaplain of the king and superintendant of the Protestant Church in Poland, (I translate his title just as I find it,) was very naturally connected with the whole measure. Jablonski acted as an individual under the royal authority. Nothing is said in the article "of the Moravian Church appearing as a Protestant body seeking Episcopacy." Indeed nothing is said even about Episcopacy in that article, nothing of the validity of the Moravian Succession. Though Jablonski has a long letter on that subject to Baron Printz, yet the first question to be settled in regard to union was the Liturgy. It would be in vain to look for union further if it could not be found there first of all, and the king, whatever his views of Episcopacy were, was evidently most anxious on that point. As to Jablonski, he was satisfied with his own orders, and in his correspondence expresses himself to that effect, whilst he advocates Episcopacy in the same letter.

The volume to which I referred belonging to Hon. G. C. Verplanck, gives a full account of the proceedings in this matter, and is a French translation of Extracts from the Manuscript Memoirs of the Archbishop of York. It is curious as coming to us in a translation, and the original itself, in extracts only, before the life of Archbishop Sharp was published. I can see nothing in the article at variance with that volume, and therefore no "erroneous impressions" conveyed, certainly none intended.

That Jablonski was satisfied with the Anglican Liturgy is clear, both from the general correspondence and the particular arguments with which he supports it. This letter to Baron Printz is a lucid Tract on the subject. This was the first and only point in the first instance discussed by the parties. It was this that suggested the rest. That the Moravian Church, as an acknowledged branch of the Protestant Churches would come in for her share in the modifications or changes implied in such a union, is a matter of course, but this is all that can be inferred, even by implication, from that article. C. F. C.

If there should be any thing in the above that could give offence to your correspondent, or any other, I must here disavow at least the intention. St. N. appears to have written in a good spirit, and I should be sorry to answer him in any other. Yet it ought not to be a light matter with any one "to convey erroneous impressions," and if they have been conveyed they ought to be corrected. I cannot, however, regard it but as a little singular that an article on such a subject, "Union of Churches," should be made the ground of some new difference. We have already enough to divide us in these captious, querulous, quarrelsome times, and it may partake too much of "the spirit of the age," even to write a reply. To be thoroughly united in the "form of godliness" may not be attainable on earth, but we may all get so far at least as to study that prayer of the Great High Priest, "that they may be one even as we are one," and so keep the "unity of the spirit in the bond of peace."

For the Churchman.

Mr. Editor,—It appears from a late number of "*The Banner of the Cross*" that Bishop Potter was not so elated with his elevation to the Bishopric of Pennsylvania as to forget he had a living predecessor; for he repaired to the residence of Bishop Onderdonk as soon as he conveniently could after his arrival in the city. In him, therefore, may be seen the Christian and the gentleman. His noble mind soars above every thing that is mean and low, and he could not find it in his heart to neglect to call and see the fallen brother, whose office he had been called upon to fill, or to manifest no regard for his feelings, and to trample him still lower in the dust,—but rather to visit him, and to minister unto him words of consolation. And it is to be hoped that those at least who would be thought to be admirers of the worthy Bishop will learn of him condescension and what belongs to the ministers of the meek and lowly Jesus. For His religion must suffer so long as His ministers absolutely refuse to practice what they teach; *for "I will have mercy, he says, and not sacrifice."* SINE ODIO.

For the Churchman.

Mr. Editor,—One who is best entitled to speak, and can speak most really because most knowingly, as to the late sad event in England, by which one has gone forth from our Communion to that of Rome, whose name was in all the churches, says that silence is better than words. God knows it is so. And yet perhaps a few words of caution to thoughtful persons may be admitted.

It would seem probable, that among those who have hitherto admired and reverenced him of whom we speak,—for others will only rejoice, though with a joy that is neither pure nor holy,—there will now be two classes. Those who will speak lightly and slightingly of the individual himself: and those who will be over much distressed and perplexed at the step which he has taken. May one presume to say in your columns a few words concerning each of these; not to them, for that would be assumption.

It is a sad instinct of our human nature, and yet such it seems to be, to slight what we lose. And so it is likely that some, it may be many, will now speak slightingly of him, who once would have called him a Doctor in our Israel. Such a course cannot be too highly deprecated. Such words are not only words of reviling, but whatsoever advances in holiness such an individual shall have made they speak against: and so make light of the work of the Spirit. They indirectly make too against our Church. At the head of all her sons in Holy Living did he stand. And to make little now of that, is surely to make little of that grace which in our Communion brought him on so far. And beside, if harsh words are unsafe when used even against the evil, how much more so must they be, and how much more of injury must they work to individual character, when indulged in against the holy! Thoughtful men then must beware, how at the risk of speaking against God's grace, and those channels which in our Communion have conveyed it, and injuring the temper and the tone of their own souls, they use harsh and slighting words of him.

And then on the other hand, there will be those, who while they speak and feel tenderly, will still be sorely troubled and perplexed. Nay it may be, made to doubt our Church, and cast longing eyes elsewhere. And yet there are other things one would think that would tend to this, far more than his secession. To such, some topics have been suggested. And prominently the facts, that the grace given in the Anglican body had brought him to a ripeness, which few of his cotemporaries have reached; and that after all it is the act of an individual; and that even the greatest saints, and those for whom like him prayer has been made, that God would vouchsafe them a "right judgment in all things," have nevertheless as the event has proved, failed in judgment, and so it is fair to think he may have done. Other matters have also been suggested. But it may perhaps have some weight with such, if they bethink themselves how it may be that God has deeper designs to answer, than we can know, in all that He permits. And that He may have suffered such an one to be misled in judgment,—without any wrong doing on his own part,—that so a greater work than he has done in England, he may accomplish in Rome. Of course all these considerations, and the numerous others which have been adduced, such as those drawn from continual frowns, and carelessness as to his continuance with us, and want of prayer, are all as nothing to those who can be touched by nothing but bald statements and naked principles. But others, God teaches and and guides by hidden intimations.

Of him then let us speak tenderly; on his act let us look firmly, and so far as he is concerned charitably: of our Church let us not despair while she can train such as he is, even though the issues of the grace that is in her are frowned upon, and they who exhibit them hold the lowly places of the Church and do not occupy her Thrones. We may be humbled at our loss, but Humility is one thing, and Despair another. Let us only have Faith, and mountains even shall remove. †

For the Churchman.

Mr. Editor,—I am not certain that I understand the full intent of your amiable correspondent "St. Nicolas." He seems, however, to desire either that a Moravian German Church should be connected with ours, or at least that the establishment of one is desirable as an unexceptionable addition to the efforts made for the spiritual benefit of our immense German population, and for the civil and social benefits that must ensue from their proper spiritual culture. Now, sir, I believe I am behind none in a just, and it is a very respectful, kindly, and I may say affectionate, appreciation of the great worth and excellence of our amiable, quiet, and devout Christian friends, the Moravians.—Truth requires, however, that their real character and position, as a community, should be understood. It is taken for granted by many, perhaps most of us, that they are to be regarded as a sister Episcopal Church. The validity of their Episcopacy, however, is by no means a settled point. Just suspicion is cast upon it by the unquestionable fact that they are greatly wanting in that guarding against unauthorized assumption of ministerial prerogatives which has ever characterized the Catholic Church. They receive into their pulpits clergymen non-episcopally ordained, and even admit them, without re-ordination, to full pastoral connection with their own body. Indeed they do not appear to consider the laying on of hands, in any form, essential to ordination; the pastoral office being, in some instances, conferred *by letter*. Another circumstance going to show at least a careless aud uncatholic regard for the Episcopal office, is the fact of their Bishops having little or no *jurisdiction*, except as a portion of the body of pastors, which includes also the grades of presbyters and deacons.

These circumstances render it not impossible that they may be somewhat indifferent to the preservation of the ministerial succession, and therefore add strength to the conclusion, unfavorable to the validity of their Episcopacy, which has been attained by learned men who have investigated the point historically.

Supposing the claim to this validity, however, to be a just one, I think that "St. Nicolas" has lost sight of the true Catholic principle. He seems to think that we ought not to object to a Moravian German Church, considered "as a *foreign* Episcopal congregation." Now I see not how an Episcopal congregation formed and conducted in severance from the Catholic Episcopal jurisdiction here regularly established, can be less schismatical* for being *foreign*, than it would be if it were *native*.

Foreign has reference to earthly connections. In his Church relations, no Catholic Christian can be a foreigner any where within the borders of a Catholic organization; for the simple reason that *the Church is one*. A German Catholic, an English Catholic, a Scotch Catholic, a French Catholic, coming to America, belongs of right to the branch of the Catholic Church there established, and is under Christian obligation to worship by its ritual, (translated, if need be, into his own tongue,) to seek the ministrations of its pastors, and to conform to its discipline. And so of the American Catholic when he visits or removes to another country where there exists a pure branch of the Catholic Church.

In the spirit in which St. Paul rejoiced to have Christ preached in *any way*, rather than in no way, if the Church in New York will be so unfaithful to its Christian obligations, as to care little or nothing for the souls of the thousands of Germans constantly arriving among us, with a rightful claim upon her from her Divine Lord, we must surely regard with satisfaction the efforts making by Lutherans, Moravians, Romanists Presbyterians, Methodists, or any others who call themselves by the name of Christ, to save them from infidelity, vice, and moral and spiritual destruction. *But wo to the Church* for her remissness in leaving to others that for which she is responsible to God!

Especially should *they* lay this to heart, whom God has entrusted with abundant means to remedy the evil, who profess awful horror at the idea of the increase of popery, and who will yet sit quietly and see one large Romish Church after another built for Germans, and the learned, excellent, and devoted pastor who gives himself to their Catholic nurture, compelled to impart his public ministrations and instructions in what hardly deserves a better name than a hovel. ST. TIMOTHY.

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* Schism consists not merely in casting off *the Episcopacy*, but also in severance from the regular *Episcopal jurisdiction*.

For the Churchman.

Mr. Editor,—A somewhat waggish editorial brother of yours, albeit of the secular order, in taking a clever notice of the *peculiarities* of our November weather, expresses himself—in terms which methinks some others besides politicians may regard as furnishing a tolerably well fitting government—on this wise:—"Yesterday was distinct enough in temperature to prove that November, like the politicians, is about to "define its position," and vindicate the consistency of its present standing with the well known characteristics of its career in former years." NOVEMBER.

For the Churchman.

Mr. Editor,—The Feast of St. Andrew the Apostle is the next of those holy days on which our Convention commends our "beloved and afflicted diocese to the united prayers of all its members." The collect for the day, devoutly considered, suggests peculiarly proper principles and feelings to be incorporated into our prayers. To obey the calling of our Lord Jesus Christ, and follow Him, and give up ourselves obediently to fulfil God's holy commandments, is the way which He has been pleased to appoint for the members of His Church to enjoy His favor and blessing, and thus to draw down upon that Church, through the merits of its divine Lord and Saviour, those manifestations of His providence and grace which consist in its deliverance from trial and suffering, its protection from evil, the merciful control and overruling of all things to its greater good, and its enjoyment of spiritual and temporal welfare.

This *giving up of ourselves*, however, cannot be without sacrifice. Worldly thoughts and motives must be brought in subjection. Unholy desires and affections must be abandoned. Passions, dispositions, and tempers, at variance from the pure, meek, gentle, and peaceful spirit of the Gospel, must be set aside. Devotion to spiritual things must abound. Benevolence and love must sway the heart. Selfishness must give way to the generous and liberal spirit becoming those who were bought with an immense price. The Church which Christ loved, and for which He gave Himself, must be held far above the world in the heart's affections. The sacred duties she requires must engage the soul's constant and most ardent devotion; and her enlargement, interests, and welfare enlist the most zealous and affectionate efforts. And above all, and through all, and as essential to all, there must be constantly cherished that true and living faith of the Gospel, which sets Christ always before the mind, and enshrines Him in the heart, and by His grace keeps the Christian true to all the requisites of that state of penitence, humility, and devotion, to which the promises are made. This faith, not craving to walk by sight, *puts its trust in God*, in humble reception of all He reveals, uncomplaining submission to all He orders, and unwavering confidence that He will do all things well.

Thus giving up ourselves to Him whose we are, we may humbly hope that all our prayers for His blessing will be favorably heard, and graciously answered, for the sake of our Divine Mediator and Advocate. FAITH.

From the Protestant Churchman.

Rev. Mr. Editor,—I saw in your columns, a few days since, as also in some other Church papers, a statement in regard to the re-opening of KEMPER COLLEGE, which is calculated to mislead the friends of the Church in the east, who contributed towards founding the institution, and presuming that you would willingly correct any wrong impression unintentionally made by your paper, I take leave to offer you the following statement of facts.

The Rev. Mr. Hutchinson resigned the Presidency of Kemper College about the middle of the last winter term. As is known to most persons who take an interest in the Church in the West, shortly afterwards, in consequence of pecuniary embarrassments long accumulating, the Trustees were obliged to close the College and send home the few students then within its walls. An arrangement was then entered into between the Board and the Rev. Mr. H., whose claims against the College amounted to about $10,000, and who holds a deed of trust upon all the property of the institution as security for the debt, by which it was agreed that the Trustees should have two years time, in which to make an effort to save the College for the Church. In the month of June, the Bishop left home for the East, having been requested, by a resolution of the Convention of the Diocese, to ascertain if any aid could be procured in their embarrassments by an application to the brethren in that region. While thus absent, an advertisement appeared in the St. Louis papers, signed by the late President, stating that "the literary exercises of this institution (Kemper College) will be resumed under the direction of the subscriber, on Monday, the 6th day of October" last. As this notice was not signed, "by order of the Board of Trustees," it would have been proper for you and others to infer that it was not authorized by them. Such an inference Mr. Hutchinson claims, is what it was intended should be drawn. The Board did not authorize the re-opening of the College, nor would they have been justified in so doing, knowing, as they did, that the time was near when, if they failed to pay the debt of the College, the property must pass out of their hands. They, therefore, by a resolution of the Board, disclaimed the advertisement, and in effect declared that they were not to be held responsible for any school opened on the premises, which were then, and still are, in the possession of Mr. Hutchinson. The resolution also called upon Mr. H., if we are rightly informed, to correct the false impression which his advertisement had made. I am not aware what steps have been taken on his part, or on the part of the Board, to make this correction, but I believe that the impression still exists at the East, that Kemper College is again in operation, and the Church in Missouri is congratulated in view of the fact that all is not lost. But sad is the truth that the College is not redeemed, while our fears whisper the apprehension that it may not be in the power of the Church in Missouri to secure it from loss. A school has deen opened there, but it is no part nor parcel of Kemper College.

These, Mr Editor, are the plain facts in the case, and all the material facts. In this statement there is meant no insinuation that the late President has not acted in good faith. His own course of conduct, to those who know the circumstances, will show whether he is liable to any imputation of this sort. It is not ours to judge the man, or to prejudge a matter which ought to be laid fully before the Church.

After these statements, it may be proper for me, before closing this communication, to put you in possession of some facts in relation to the present state of things touching the College, that the eastern brethren may be prepared to hear—if the hard necessity should come—that the institution is finally lost. Before this letter reaches you, the property of Kemper College will be sold under the hammer of the sheriff, or an execution obtained by one of its creditors, unless means can be procured to satisfy that execution! The Trustees have made some efforts, and are still at work, I am not able to say with what prospect of success. I know that an ample and satisfactory guaranty has been offered by the Bishop to the counsel of their creditors, if this execution can be stayed for six months, to afford time for further effort. This guaranty was deemed amply sufficient, but still the time asked was not given. In the meanwhile, proposals have been made to the Board of Trustees on the part of Mr. Hutchinson's friends, and embodying, as they stated, his own views, that they would *make an effort* to raise the money needed to pay off the debts, provided that the Board of Trustees be re-organized, leaving out certain members, whose places were to be filled by men selected in accordance with the views of Mr. Hutchinson—that the institution be again set at work as a College, and that Mr. Hutchinson himself resume the presidency of it. It is upon such terms of compromise, as it is called, that Mr. H. and his friends will consent to co-operate with the Trustees in relieving the institution. Short of these terms, they have proposed, as yet, to do nothing. I confess to you that it is a singular issue on which to let the subject go before the Church. But what can be done? These men claim to be able to save the College, but the condition demanded as preliminary is a pledge that certain men shall be thrown out of the Board, and that it shall purchase for another individual the place of President! In other words, they will make an effort for the CHURCH, but will do all they can to procure a personal triumph for a man! It is hard, sir, for me to repeat this language, but it is the plain and only interpretation of a proposal made to the Board of Trustees, and if they must bear odium for the failure of a noble enterprise, let us understand what they had to contend with in their struggle to save it. Full statements in reference to the affairs of Kemper College have been demanded, in various quarters, and we learn that the Board have appointed a committee to prepare this statement. When this reaches the Church, our brethren will then be able to understand the struggles incident to rearing such an institution. Alas, that there is danger of all being lost!

Diocese of Missouri. A CHURCHMAN.

The Churchman.

New York, Saturday, November 29, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ Mr. C. W. James, of Cincinnati, Ohio, is our Agent for the Western States. He will be assisted by J. R. Smith, E. Y. Jennings J. T. Dent, Thomas G. Smith and G. H. Comstock. Receipts of either will be good for money due *The Churchman*.

J. A. SPARKS, *Publisher.*

In the Protestant Churchman of last week, Mr. Hiram Ketchum informs the public that he had intended during the late Convention to argue "somewhat elaborately, the question whether there was an actual vacancy in the Episcopate of this Diocese occasioned by the suspension of Bishop Onderdonk;" and that the desired opportunity not having then occurred he now submits the argument in a written form.

Mr. Ketchum and his friends have at length discovered that they were all wrong in demanding a resignation. "In common with others," he says, "I did suppose that there was some connexion between the Diocese and the Bishop, which could only be dissolved by his resignation." But now Mr. Ketchum is equally positive "that Bishop Onderdonk is, by the sentence of indefinite suspension, wholly severed from this diocese; that he can resign nothing for nothing is left him to resign."

The fever for resignation has subsided, and the vacancy, the actual vacancy of the Diocese has now become the watchword of the Low Church party, and a shrewd hint has been given that this ground may be taken even by some of the bishops who refused to vote for suspension on account of the perplexity in which such a sentence would involve the Diocese. Whatever be the motives of this change we are glad that it has happened. The question of vacancy is divested of the personal considerations involved in that of resignation and it serves distinctly to define the position of both parties. For on the question of vacancy the Standing Committee have very clearly expressed their views; so that now we have the Ecclesiastical Authority of the Diocese on one side, and the Protestant Churchman and its supporters on the other.

"When I came," says Mr. Ketchum, "to investigate the subject and inquire in what does this connexion consist; what is the tie that binds the Bishop to this Diocese? not being able to find it, I came to the conclusion that there is no connexion, and that, in truth, no such tie exists." Mr. Ketchum is not the first man who has lost his sight by "investigation," and thus proved the superiority of honest common sense over that sort and degree of learning which is confessedly "dangerous"—which "leads to bewilder and dazzles to blind." We have read of those who once believed in the existence of motion, but who when they came to investigate the subject, and inquire in what does motion consist, not being able to find it, came to the conclusion that there is no such thing as motion. Others have "investigated" in the same way in regard to the existence of matter, until not being able to find in what its essence consists, they have come to the conclusion that in truth there is no such thing as matter. Mr. Ketchum, too, in a luckless moment "came to investigate;" and the effect has been to blind his mind to the fact, obvious enough to the rest of the world, that Dr. Onderdonk is the Bishop of the Diocese. We recommend Mr. Ketchum to go "back again" by the way he came; for if he continues to "investigate," there is no telling to what lengths of skepticism he may run.

Mr. Ketchum proceeds:

> Let us pursue this inquiry. First, Before the suspension, the Bishop was alone entitled to exercise—and was bound to exercise Episcopal supervision over the Diocese, and the clergy and laity were equally bound to render him canonical obedience. At the present time the Bishop cannot confessedly, perform Episcopal services, and it is equally clear that no one pretends there is any obligation to render him any such obedience, as by the canons is due to an unsuspended Bishop. Here then there is no tie binding the Bishop to the Diocese.

In the tie which first bound the Bishop to the Diocese, Mr. Ketchum evidently sees nothing but a contract between the Bishop and the Diocese. But there was more than this in the tie, and that was the consent and concurrence of the other dioceses to Dr. Onderdonk's election, and the confirmation of the election on the part of all the Bishops, expressed or implied in the consecration of him by three of their number. This consent, approval and confirmation have never been reversed or withdrawn; and while they stand the tie which first bound the Bishop to the Diocese continues to exist.

In Mr. Ketchum's view the Bishop's salary is a *quid pro quo*; the "condition precedent" on the Bishop's part, being, as he tells us not the promise to perform, but the actual performance of Episcopal services; and as the Bishop, through his own fault, cannot now render Episcopal services, he concludes that he is not now entitled to "compensation;" and being not now entitled to compensation, "It is manifest that the Bishop is not connected with this Diocese by his right to claim compensation, during his suspension, and the obligation of the diocese to pay such compensation." There is no denying that the conclusion flows from the premises; and we give the argument merely as a specimen of the notion which these men have of the relation in which a clergyman stands to his parish and a bishop to his diocese.

The strength, whatever it be, of Mr. Ketchum's argument, is exhibited in the following passage:—

> But it is said that the Bishop has a right to the exercise of Episcopal jurisdiction over this Diocese, when his suspension is removed, and he is restored. That is to say, that there now exists in him, a reversionary right to the Government of the Diocese, contingent upon the termination of the suspension. Now, if he have any such right, it grows out of his covenant relation with the Diocese; that is to say, because it has been so agreed between the Diocese and the Bishop. It may be well here to remember, that the Bishop obtains his spiritual authority through the instrumentality of his brethren, the Bishops consecrated before he was consecrated; but his jurisdiction over a particular Diocese is obtained from that diocese. The process by which a Bishop is usually connected with a Diocese is as follows: A diocese selects a suitable presbyter of the Church, and calls him to be their Bishop. This call, however, is conditioned upon his obtaining the requisite testimonials, and becoming consecrated to the holy office in a canonical way. It is in effect like the call of a parish to a clergyman to become their Rector; his right to exercise that holy office in that parish depends upon his covenant engagements with the parish. So the right of a Bishop to perform the functions of his office in a Diocese, in other words, to exercise jurisdiction in it, is conferred by the call of the Diocese, and his acceptance of that call. It results from an agreement, express or implied, between the diocese and the Bishop. Now what are the stipulations contained in this agreement? The Bishop is to perform Episcopal acts in the diocese, and the diocese to render him canonical obedience, also to afford him a reasonable support, if not a stipulated compensation. But it is contended that there is implied in the agreement a farther stipulation in favor of the Bishop. If it be implied, the stipulation is as binding upon the parties as if expressed; we will suppose that it had been expressed, and read before the Convention when the Bishop was chosen—it would have run thus:—"And it is farther agreed that if the said Benjamin T. Onderdonk, Doctor in Divinity, shall become convicted canonically of impurity and immorality, and thereby rendered incapable of discharging the functions of his Episcopal office for an indefinite time, that he shall nevertheless continue his official connection with his Diocese, which shall have no right to elect another Bishop, unless authorized by a canon of the General Convention, during the term of his suspension, and that after the termination of such suspension, said Benjamin T. Onderdonk shall be entitled to resume his Episcopal functions in said Diocese." Now, I submit that if this had been an expressed stipulation embraced in the call, every clerical gentleman in the Convention would have resolutely objected to it. He would have said, the Diocese requires at all times Episcopal supervision, and services, and in the contingency supposed, I will not consent that it shall be deprived of this inestimable right; besides, why should we consent that the Diocese be connected for a moment with a Bishop disqualified for the exercise of his official duties, by a conviction of impurity and immorality? Why should the living Diocese thus be linked to the dead Bishop? Well might it exclaim, in such circumstances, "Who shall deliver me from the body of this death!" Moreover, it is the right of the Diocese, and a right of great value, to choose its own Diocesan. We have chosen Dr. Onderdonk, because we believe him peculiarly adapted to usefulness in this Diocese, but when restored to his office, after conviction of impurity and immorality, it is by no means certain that he can minister usefully among us; therefore we must reserve the right to have the connection between him and the Diocese dissolved, when he is thus suspended, and not resumed, unless by our consent; I cannot therefore consent that any such stipulation be contained in the call, or the agreement between this Diocese and Dr. Onderdonk." Such, I believe, would have been substantially the language of every clergyman in the Diocese in the case supposed, and such language a preservation of the rights of the Diocese would not only have justified but demanded. Yet in the case actually before the Convention, a large majority of the clergy seem willing to sacrifice these rights of the Diocese, by acknowledging that a covenant like the one supposed has been entered into with Dr. Onderdonk, by which the Diocese is now bound to him, a suspended Bishop.

The force of Mr. Ketchum's argument is satisfied by the term suspension; the expressions "immorality," "impurity," "body of death," &c. &c. add no strength to his argument and can be viewed in no other light than as a wanton triumph over the fallen bishop and those who sympathize with him in what they believe to be a most unmerited humiliation. Such a tone of triumph is repugnant to the spontaneous dictates of Mr. Ketchum's heart and excites the suspicion that he has entered into a "somewhat elaborate" investigation of the question, whether there be such sentiments as generosity and refinement?

If Mr. Ketchum takes us back of the decision of the Court, we maintain the bishop's innocence and contend that the idea of his guilt is in the highest degree preposterous. The fact of immorality, if proved and confessed, would furnish reason for separating a bishop from his diocese, but would not of itself effect the separation. The separation must be brought about by resignation or deposition, and then and not before would the diocese be vacant. Much less can alleged immorality effect a separation, when the truth of the allegation is denied. The ground, therefore, of Mr. Ketchum's argument is the decision of the Court. But the Court which determined the fact, has determined also the degree of guilt and made it equivalent to suspension; and hence the fair and full statement of Mr. Ketchum's argument is that suspension is alone sufficient to void jurisdiction; that suspension from the office of a bishop of itself annuls and forever destroys the tie which binds a bishop to his diocese.

Precedents from other Churches (Rome excepted) have no weight with Mr. Ketchum, or we might point to cases (e. g. Bishop Goodman of the Anglican Church) in which jurisdiction has been interrupted by suspension and resumed after the suspension was removed. Considering the matter, however, merely in reference to our own Church, we answer that the tie which unites a bishop to his diocese is not dissoluble by the mere consent of both parties, much less by the will of one party; but that it can only be dissolved with the consent and concurrence of the collective Church, in other words with the sanction of the General Convention. It may be that one kind of suspension ought and another ought not to vacate jurisdiction; that suspension ought to have this effect in large and populous dioceses, and not in those which are small and remote; or that it ought never to have this effect. Mr. Ketchum fancies that each diocese, in its own case, may settle the question for itself; but that the interposition of the supreme authority of the Church is necessary in order to consummate a separation on the ground of suspension, and that the interposition for this purpose has been sought and advisedly withheld, are all positions which are manifestly proved by the fact that the House of Bishops at the last Convention reported a canon to accomplish the very end which Mr. Ketchum now seeks to accomplish without it; and that the canon was not passed.

Mr. Ketchum's supposition that a bishop derives his right to jurisdiction from his diocese does not strengthen his argument; for the right which the diocese cannot confer without the consent and approval of the other dioceses, it cannot revoke without the same consent and approval. The supposition, therefore, is only remarkable as showing how gratuitously Mr. Ketchum sets himself in opposition to the General Convention which has declared that (Canon 2 of 1835, 2 of 1838 and 8 of 1844) "The jurisdiction of this Church, extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted, that each Missionary Bishop shall have jurisdiction over the clergy in the District assigned him;" and again (Canon 7 of 1844) "Any foreign Missionary Bishop or Bishops elected and consecrated under this canon, shall have *jurisdiction* and government, according to the canons of this Church, over all missionaries or clergymen of this Church resident in the district or country for which he or they may have been consecrated;" thus claiming to itself and clothing bishops by its own act with that very power which, as Mr. Ketchum contends, emanates from the clergy and people.

Mr. Ketchum seeks to support his opinion by reference to Bishop Provoost's resignation of his jurisdiction to the Diocese of New York and the acceptance of the same by Convention. At the time this was done, there was no *law* of the Church which forbade it, but only an adverse *opinion* of the Bishops who refused to recognize the resignation, and who accordingly consecrated Bishop Moore to be an assistant to Bishop Provoost, and afterwards consecrated Bishop Hobart to assist both Bishops Moore and Provoost. But since then the opinion of the bishops has become the law of the Church, by which law a bishop cannot resign to his Convention, but must resign to the Bishops; so that by Mr. Ketchum's own argument a bishop's jurisdiction is not now derived from his Convention, but from the Bishops or from the General Convention under whose canon they are empowered to act. See Canon IV. of 1844 on Episcopal Resignations. Here again Mr. Ketchum plants himself in opposition to the General Convention in which attitude we leave him; only regretting that he had not made his speech in the late Convention where it would have received an abler answer.

The following is a mere *analysis* of Mr. Junkin's book, in which we have abstained from any expression of opinion not because we approve of every point contained in it, but because we wish to draw attention to what appears to us to be a well-timed and able work.

JUNKIN ON THE OATH. *Wiley & Putnam.*

The main divisions of the work are three; A, the original of the oath, B, its nature and value in general, and C, its form.

A. Chapters 1—3 prepare the way for the question by maintaining the divine appointment of society and government as a means towards the end of man's creation. Laws for man's guidance, socially as well as individually, are found in the Bible, which is not only a statute book but a book of precedents. But laws are inefficient without sanctions, for voluntary agents alone are subjects of law and the will is determined by motives. Therefore rewards and punishments are clearly proclaimed in the Bible as efficient motives to obedience to the law. But a further security in the government of society being needed, viz. faithfulness on the part of its agents and the full knowledge of certain facts, the authority and means to secure such promises and testimony has been furnished in the *oath*. That this is divine in its origin and not human is shown from the fact of its universality and early existence, and from the ideas of GOD's omniscience and man's future accountability which it involves, all which can be satisfactorily explained on no other theory.

B. Chapters 4—9. The right to impose an oath flows from the divine origin of human society, subordinate to which is the individual member. The latter by being born in society comes under obligation to perform social duties, one of which is aiding the administration of justice by testimony, a duty incumbent on man as a member of society. Also to ensure faithfulness in its agents society exacts from them an oath to perform faithfully all their duties. Over and above these two confidence between man and man is a result of the oath, to which end, viz., the confirming men in a belief of his declarations, God is said in Scripture to swear by himself. Such being the design of the oath the question will arise, How shall we define it?—

A lawful oath is an act of religious worship, appointed by God, as a means of promoting truth and confidence; in which act of worship the presence of God is solemnly recognized, his omniscience, justice, and supreme authority are acknowledged; and in which the juror enters into a special covenant with God and with society to speak or act truthfully—calling upon God to witness what he affirms or promises, and to inflict the temporal and eternal penalties of perjury, if the truth be not spoken.

This definition will answer the question as to what is the efficacy of the oath. It is an act of religious worship, as appears from the fact of its invoking God and recognizing his perfections. It is a means of promoting truth and confidence, for it is not to be doubted that God will bless the means which he has provided for the ensuring these ends in society, while its solemn appeals cannot fail to influence the juror most powerfully. It is a covenant with God and society on the part of the individual:—society having the right from its constitution to impose the oath and the individual having no right to decline. It is then a special covenant to be truthful in a particular case, and this special covenant is made both with God and society.

Chapters 6 and 7 are devoted to the lawfulness and expediency of oaths, which two questions are considered to stand or fall together. Against their lawfulness it has been argued that a man has no right to peril his salvation upon a condition which he may be tempted to violate, But this would prove too much, being equally valid against submitting to any law, human or divine, besides which it assumes that temptation is an excuse for crime. The lawfulness and expediency of oaths are inferred affirmatively from their origin, (which is divine,) their (almost universal) prevalence, and their being enjoined of God both by precept and example. Such texts as Deut. x. 20, vi. 13, Isa. lxv. 16, xlv. 23, are instances of the Divine command. Gen. xxii. 16 with Heb. vi. 13 and 17. Jer. li. 14, and many others give the practice the sanction of the Divine example. And lest it should be objected that these are spoken of the Almighty in his sovereign capacity and so may not be imitable by us Matt. xxvi 57—64 is claimed on exegetical grounds as representing our Saviour to have submitted to an oath imposed by the High Priest. A third class of texts may be mentioned in which Scripture records the use of the ordinance with approbation.

Among arguments against the use of oaths that on which most stress is laid is drawn from two texts, Matt. v. 34, and James v. 12, taken to contain direct prohibitions of the practice. But it cannot be shown that either our Saviour or St. James intended any thing more than a prohibition of common profanity, or the attestation of created things which involves idolatry.

Chapter 8 is on the "obligation of the oath." In opposition to Dr. Paley expediency is denied to be the ground of moral obligation, but its basis is asserted to be "the sovereignty of God and the will of God made known is the rule." God having required us to speak the truth we are therefore under a general obligation to do so, and an oath being a particular expression of the will of God we are by it bound in that case to make known the whole truth. It is asked, Does the oath increase the obligation to truth? To which it may be replied that a man is bound to speak the truth at all times if he speak at all, but the oath makes it his duty to say what without it may have been his duty to leave unsaid; and so the obligation is increased. Does the strength of obligation depend on the form of administration? No;—the penalties of perjury may be incurred where the idea of God has been excluded from the oath or no form is used. Whence it follows that to make *affirmation* is equivalent to swearing.

Chapter 9. Oaths are of two kinds, *assertory* and *promissory*. In the former something is declared to be or to have been; in the latter something is promised to be done. Oaths of witnesses belong to the former, oaths of magistrates to the latter class. In both cases the juror is bound to discover and bear in mind the *animum imponentis*. In the case ef witnesses the decision of the court will determine it, in promissory oaths the *animus* of the interpreter of the laws will be the determiner. Promissory oaths, however, are not binding when their performance is impossible or unlawful, but when injurious to one's self they are of force and binding. Oaths imposed by voluntary societies, though extrajudicial, are binding *in conscience* to the full extent of their terms if the matter be possible or lawful.

C. Chapters 10—12. The form of an oath consists in the words used, the attitude and gesture of the juror, and the person administering. From a comparison of Scripture precedents it is inferred that the name of the Supreme Being should always be interposed. In the same way it is ascertained that the proper posture and gesture is standing and lifting the hand to heaven. And as to the administrator no authority but the State or the Church is competent to tender an oath except the family. The usual English custom of touching the book and afterward kissing it is argued at length to be of Pagan and Popish origin, derived from the custom of kissing the altar under Heathen priestcraft, to be essentially idolatrous (conf. *χυνεω and προσχυνεω*) and to offer no real protection against the mental reservations of Popery.

The last (13th) chapter is "to the Reader,' whether Magistrate, Witness, Legislator, Judge, or Minister of the Gospel, and appeals for aid in the attempt to procure a remodelling of the form of the oath.

Perhaps no gift-book of the season will commend itself to so many classes at once as "The Booke of Christmas Carols" to be issued by the Messrs. Appletons. The lovers of mediæval art, of ballad literature, of exquisite typography and engraving will find it to answer their ideals of each. The illuminations copied from originals in the British Museum, are superior to anything of the kind yet produced among us: when we add that they are executed in London, though published here, their superiority will be accounted for. We have had the opportunity of inspecting a specimen copy, and can answer for its coming up to all we have said of it. The illuminated page-borders in particular are marvels of rich coloring and graceful design.

We are constrained to ask the indulgence of our publishing friends, whose many favors shall be more particularly acknowledged in our next.

Gov. Wright's proclamation, appointing Thursday next as a day of public thanksgiving will be found on our last page.

It gives us pleasure to state that Bishop McCoskry has arrived in this city and is ready for the performance of Episcopal acts in the Diocese.

☞ We are requested to say that the residence of the Right Rev. Bishop McCoskry is, for the present, No. 261 Greene street.

We are pleased to learn from the following letter that Mr. Stanford has made so prompt and judicious a disposal of a moiety of the sum entrusted.

New York, Nov. 17, 1845.

Benjamin S. Thomas, Esq., *Treasurer*.

Dear Sir,—I beg leave to acquaint you that there has been placed in my hands and at my disposal, the sum of $2000, being the donation of a friend, to aid in supplying the special wants of the Seamen of the Port of New York. Understanding that your Society contemplate the establishment of a *second* Floating Chapel, to be stationed on the North River, I herewith enclose to you $1000 dollars towards that object. Please to enter it as from a Protestant Episcopalian through me.

In the disposition of the residue of the sum, I shall be governed by a desire to render the donation as effectual as I can for the important object contemplated; and to that end shall solicit your friendly council and advice,

I have the honor to be, very respectfully,
Your obedient servant,
Thomas N. Stanford.

Clerical Changes.

The Rev. Richard Cox has received and accepted a call to Zion Church, New York, and resigned the charge of St. Paul's Church, Woodbury, Conn. He is expected to enter upon his duties at Zion Church on the first Sunday in December.

Communications intended for the Rev. George N. Slack, deacon, may be addressed to him at Morristown, St. Lawrence county, N. Y.

The Rev. F. H. Rutledge, D. D., having accepted a call to the Rectorship of St. John's Church, Tallahassee, Florida, desires that all communications for him may be directed to that place.

The Rev. B. P. Talbot, has been received into the Diocese of Rhode Island, with a letter of dismission from the Bishop of Connecticut, and the Rev. Samuel D. Denison, with a letter of dismission from the Bishop of Delaware.

The Rev. Milton Ward, M. D., has taken a letter of dismission from the Diocese of Rhode Island to that of New Hampshire.

Our readers will be gratified with the following information. St. Saviour's is the free church which has lately been built by funds placed for the purpose at the disposal of Dr. Pusey.

While we write, a work of piety and love is proceeding at Leeds, in connexion with the consecration of St. Saviour's Church, fruitful, we confidently hope, with such good results to the English Church, if rightly entered into and well supported, as both to justify and demand a brief notice in this place. The following Circular, which has been sent, we believe, to all Clergy who signified their intention of being present, will best explain the nature of the proceedings, and the spirit in which they have originated.

"*St. Saviour's Church, Leeds.*—On the evening of the intended Consecration, it is purposed, through God's assistance, to commence a course of solemn services in this church, and to continue it for seven days.

"The object of these services, if it please Almighty God, will be to use the occasion, which He vouchsafes, of turning to Him with repentance, humility, thankfulness, and zeal: and by His blessing, to awaken in those who attend them a deeper sense of divine things, and a more serious concern for the salvation of their souls.

"The Service on the evening of the Consecration is intended to begin at half-past six o'clock, when a sermon will be preached by the Rev. E. B. Pusey, D. D.

"For the remaining days (except Sunday, Nov. 2,) the services are arranged as follows:—

"At seven A. M. Prayers.

"At half-past ten A. M. Holy Communion and Sermon.

"At three P. M. Prayers.

"At half-past seven P. M. Prayers and Sermon.

"On Sunday, Nov. 2, the hours of service are at ten A. M. (with Holy Communion,) at three P. M., and at half-past six P. M., and at each of these services a sermon will be preached.

"At the special request of the Founder of the Church, all the offerings made on the occasion of its consecration will be applied to the building of an additional church or chapel in Leeds.

"Visitors at a distance, desirous of procuring lodgings in Leeds, for the whole week, and unable to do so through private friends, should communicate their wishes, on or before Thursday, the 23d instant, to the Rev. J. Slatter, East-street, who will endeavor to procure them the accommodation they may require; and if he succeeds in doing so, will leave the directiono of the lodgings for them at Mr. Harrison's, Bookseller, 55, Briggate."

Such a proposal, our readers will anticipate, can scarcely have proceeded from any other quarter than from that devoutly-minded individual, who, if not himself the Founder of the Church, has been the channel through which the abundant offerings for the material fabric has been made. Our object, in calling attention to this series of religious exercises, is but to urge very strongly upon all who, not now for the first time, regard our spiritual and ecclesiastical condition with anxiety, though absent in body, to embrace the opportunity of joining with their brethren in spirit.

For this purpose we may recommend Mr. Paget's *Prayers jor the Church*, and the little manual of *Prayers for Unity and Guidance into the Truth*, published by Mr. Burns.

We hope to give a full report of these Consecration Services in our next number.—*Eng. Ch.*

Christian Union.

At a meeting of the Ministers and Christian friends of various denominations, held in Liverpool on Wednesday, October 1st, and subsequent days, the Chair having been occupied successively by the Rev. J. A. James of Birmingham; the Rev. Dr. Raffles of Liverpool; the Rev. Edward Bickersteth; Rev. Dr. Newton, Rev. W. Innes of Edinburgh; and the Rev. Dr. John Brown of Edinburgh,—

The following Resolutions were unanimously adopted:—

I. That the Conference now assembled on the important subject of extended Christian Union, after lengthened engagements of devotion and discussion, in which the happiest tokens of the Divine favor have been sensibly experienced, offer to the brethren in Scotland, by whom they were invited to assemble, most cordial thanks and congratulations.

II. That as the Conference rejoice in the substantial agreement which exists among the people of God, so they are deeply impressed with a sense of the importance of exhibiting and carrying out that agreement; believing, as they do, that the alienation of Christians from one another, on account of lesser differences, has been one of the greatest evils in the Church of Christ; and one main hindrance to the progress of the gospel; and that the aspect of affairs, in a religious view, both at home and abroad, is such as to present the strongest motive to union and co-operation.

III. That this meeting desires to express its humiliation before God and his Church, for all the divisions of the Christian Church, and especially for everything which we ourselves may have aforetime spoken, in theological and ecclesiastical discussions, contrary to speaking the truth in love; and would earnestly and affectionately recommend to each other, in our own conduct, and particularly in our use of the press, carefully to abstain from, and to put away, all bitterness and wrath, and anger, and clamor, and evil speaking, with all malice, and in things in which we may differ from each other, still to seek to be kind, tender-hearted, forbearing one another in love, forgiving one another, even as God for Christ's sake, hath forgiven us; in everything seeking to be followers of God as dear children, and to walk in love, as Christ also has loved us.

IV. That as the Christian union can only be attained through the blessed energy of the Holy Spirit, the Conference unanimously recommends the members present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the Throne of Grace, in their closets and families; and suggests the forenoon of Monday as the time for that purpose.

V. That the Conference records with delight and heart-felt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground for common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the Conference would go forward with its great object, depending on continued help from the Divine Head of the Church: and now determines that a more extensive meeting shall be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

VI. That the Conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz:—

1. The Divine inspiration, authority, and sufficiency of Holy Scripture.
2. The unity of the Godhead, and the Trinity of persons therein.
3. The utter depravity of human nature, in consequence of the fall.
4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of Holy Scripture.
8. The Divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

VII. That it be recommended to the future meeting in connexion with the promotion of Christian union, that they form an institution, whose name shall be The Evangelical Alliance.

VIII. That in the prosecution of the present attempt, the Conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the Church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the Church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love,—to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world,—and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common Protestant faith in our own and other countries.

IX. That the practical suggestions which have been made, in the course of the meetings of the Conference, be remitted to the Committee; with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings, appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

X. That, in the judgment of this Conference, one of the most important objects which the contemplated alliance ought to have in view, is, the promotion of sound views on the subject of the sanctity of the Lord's-day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

XI. That a Provisional Committee, in four divisions, be appointed from among the members present at this Conference. The first division to sit in London, with power to act for foreign countries, and for the Midland and Southern counties of England; the second to sit in Liverpool, with power to act for the Northern counties and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland.

That this Committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present Conference, and their readiness to join the proposed alliance.

That it be an instruction to the Committee to hold an aggregate meeting of the four divisions, in Liverpool, in the month of January, and at Birmingham in the month of April, next ensuing; and that the aggregate meetings be authorized and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846.

That the London division of the Committee shall have power to convene an aggregate meeting at their discretion.

That the several divisions of the Committee shall interchange their minutes after each meeting.

That it shall be an instruction to the Provisional Committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian Union,—to explain the objects, and, as far as possible to diffuse the spirit of the present Conference in their several localities.—*Church Chronicle.*

The German Reformation.

The third sitting of the General Assembly of Leipsic (says *The Times*) commenced its proceedings with the appointment of the communities whose *Vorstand*, or representatives should pronounce upon the merits of the book of religious meditation and edification agreed upon at the second meeting. The communities of Leipsic, Dresden and Breslau were chosen for this purpose. It was then determined that the next council should assemble at Berlin at the expiration of two years, unless unforeseen events or the majority of the communities should demand an earlier convocation; that the clergyman's gown (*die reverende*) hitherto in use be still worn as the dress of the clergy, but that the employment of the Latin tongue in the service of the church should absolutely cease. The service itself was arranged as follows:

Worship to be opened in the name of the Father, the Son, and the Holy Ghost.

Introductory hymn.
Confession of sins.—(*Confiteor.*)
Lord have mercy upon us.—(*Kyrie*)
Glory be to God on high.—(*Gloria.*)
The Collect.
The Epistle.
Gospel.
The sermon, with the usual prayers. (Before and after the sermon a verse of a hymn.)
The Confession of Faith.—(*Credo.*)
The hymn, "Holy, holy, holy."—(*Sanctus.*)
(N. B. Such members of the congregation as are minded to take the sacrament are to approach the altar during the singing of this.)
A portion of the passion, with the consecration of the elements by the clergyman.
During the communion, "Oh, thou lamb of God."—(*Agnus Dei.*)
The Lord's Prayer.
The Psalm in conclusion.
The Blessing.

Vocal and instrumental music were retained within due limits, and were admissible only so far as they might truly and piously conduce to devotion and intellectual elevation.

In addition to the solemn services of the church, catechisms and edifying discourses were deemed needful to be held during the afternoon. The latter to be delivered by the clergy, or by one of the laity, consent having been previously obtained from the *Vorstand* of the community. Festivals appointed by the law of the land it was becoming to honor and regard; all others were abolished. The ministrations of the church, the holy rites of baptism, marriage, and burial, were restricted to no particular portion of the congregation; they were open to all without distinction, and must be performed by the clergyman without the customary surplice fees. It was considered unwise to prescribe a fixed posture and deportment for the congregation.

The position and general bearing of the worshippers—the external expression of inward religious ideas and feelings—were left free to any point that secured the mind against the encroachments of superstition. All claims to particular seats in the house of God were for the time to come annulled. No special service of the church could be vouchsafed as a privilege or reward: no individual advantages in the mercy and love of the Universal Father presumptuously granted, or more impiously sold.

Accident had prevented both Ronge and Czerski from being present at all the meetings of the Leipsic assembly: the latter, however, arrived in time to give the sanction of his authority to the proceedings of the fourth sitting, and Ronge himself addressed the assembly on the occasion of its fifth and last deliberation. Although absent, the two chiefs declared themselves satisfied with all that had been accomplished, and signed all the resolutions at the close of the congress.

The Confession of Faith was discussed in the afternoon of the 25th of March, and the debate upon this all-important point was earnest and protracted. It was concluded by the adoption of the following resolutions:—

"First,—That the holy Scriptures alone and entirely constitute the foundation of the Christian faith; the comprehension and interpretation of such Scriptures being freely delivered over to reason, penetrated and moved by Christian principle.

"Secondly,—As a symbol of our faith, we adopt the following declaration:—'I believe in God the Father, who, by His almighty word, created the world, and governs it in wisdom, justice, and love. I believe in Jesus Christ, the Son of God, our Saviour; I believe in the Holy Ghost, a holy universal Church of Christ, the forgiveness of sins, and the life everlasting. Amen.'

"We renounce the supremacy of the Pope, declare ourselves free from the hierarchy, and refuse beforehand all concessions which the hierarchy may hereafter make to bring the liberated church once more under its yoke.

"Auricular confession is also rejected; celibacy, the intercession of saints, the adoration of relics and images. Whilst, however, auricular confession is abolished, any individual member of a congregation may, if he be so inclined, communicate with the priest before partaking of the sacrament; none shall be constrained to do so. Indulgences are renounced, and with them prescribed fasts, pilgrimages, and all such institutions of the church as conduce to an unmeaning sanctification of works. But perfect liberty of conscience is allowed, free searching into and interpretation of holy writ, with no shackles of external tyranny or bias. Two sacraments only are acknowledged—those of baptism and the Lord's Supper, whilst every individual community or insulated flock is not so restricted that it may not retain Christian usages.

"Baptism is to be administered to children, and the remaining sacrament to the cengregation in both elements. *The latter is to be received in remembrance of our Lord and Saviour*, and the doctrine of transubstantiation is wholly given up. Marriage is regarded as a holy institution, and the blessing of the church is necessary to it. No prohibitory conditions or restrictions are acknowledged on this head, save those established by law. The first duty of the Christian is believed and confessed to be that of *proving faith by works of Christian love*."

The consecration of the priests or ministers of the church was a subject of deep consideration at the last meeting held on the 26th, Ronge being present. Ronge himself insisted, that as the Reformation proceeded on the principle, that in the congregation dwelt the power and significancy of the church, it remains with the congregation to invest their minister with authority; and by the laying on of hands, as taught in Scripture. The resolution passed was in conformity with this view. Then followed other resolutions referring to the duration of the priest's office, and setting forth the necessity of a new translation of the Bible, of another book of Common Prayer, and of a fresh arrangement of the gospels and epistles.—*Ib.*

Germany.—*M. Ronge at Frankfort, Oct. 5.*—Yesterday morning, at nine o'clock, M. Ronge, accompanied by MM. Kielmann and Dovial, his two colleagues in the German Catholic Church, arrived here. The Protestant population of the place, principally the lower classes, met him outside the town, and formed a procession to escort him to his hotel. At eleven o'clock M. Ronge preached in the Reformed German Church, which was placed at his disposal by the parish authorities. The Senate had taken measures to prevent any disturbance on the occasion. After service M. Ronge and his friends returned to their hotel, which is situated in the square where the colossal statue of Goethe is placed. M. Ronge soon afterwards appeared upon the balcony of the hotel, and shortly addressed the persons assembled. He alluded to the reception he had met with wherever he went, and said that such tokens of assent and support were not to be taken as homage paid to him as a man, as he had done nothing to merit such honors, but that it was to be taken as the adherence of the people to the new reformation, which was now commencing, and of which no man could see the end. M. Dovial, a young, enthusiastic, and eloqnent priest, next addressed them, and his speech, in which he interlarded allusions of a local character with peculiar effect, especially in regard to Goethe, whose statue was before him, made a strong impression on his hearers. It was intended that a public dinner should be given in the town to the missionaries of the new church, but the authorities interfered and prevented it. A dinner was given, however, at the Jorsthaus, a place at a short distance from Frankfort, which was very numerously attended, and at which M. Ronge and his fellow-clergymen made speeches. While on his way to this dinner, he was met by a procession of young girls, who presented him with a splendidly-bound bible, printed 300 years ago. On the 3d, M. Ronge and his companions left here for Worms, where he is to preach on the 5th.

The arrival of M. Ronge here has certainly created a sensation, and the people went in crowds wherever he could be heard or even seen. But the feeling exhibited is one simply of curiosity, and it is almost unmixed with religious agitation. The impression made by M. Ronge's preaching is not a favorable one. The general opinion is that he is a man of no elevation of mind, and that his abilities are common place. No doubt, however, the New German Church is daily extending, both in the number of its converts, and in the hold it has taken of the people.—*Ib.*

Proselytism in Russia.—The Russian Government, says the *Journal des Debats*, has just achieved some religious conversions in the German provinces of Courland, Livonia, and Esthonia, where the majority of the inhabitants are Protestants. Those conversions' had already excited some disorders in the provinces, but the Russian clergy, seconded by the civil and military authorities, was decided to follow up the work with that violence and blind fanaticism which characterizes Russian policy, and which presents such a deplorable contrast to the mildness and tolerance of the other European states. The following is an abstract of a private letter from Livonia, published in the *Hamburgh Gazette*:—The Livonian clergy met on the 6th, 7th, and 8th of September, in the small town of Walk, to the number of 60, for the purpose of deliberating upon the religious movement which at present manifests itself among the inhabitants of Livonia. They came to a decision to remonstrate with the Government at St. Petersburgh upon the subject. M. de Grlowin had replied to that remonstrance that the natives or others who wished to enter into the orthodox church would be received at Riga, and in the other towns of Livonia; for this purpose several temporary churches have been opened. The peasants who wish to quit their residences for the purpose of being received ought to be furnished with certificates from their landlords, who cannot refuse them. The proprietors and clergy who should hinder or endeavor to deter the peasantry from following the bent of their inclinations would be liable to severe penalties. It is necessary to remark that article 10 of the treaty of peace of Nystadt is in the following terms:—"Liberty of conscience will be respected in all the provinces of Esthonia, Tivonia, the island of Œsel, Carolia, and Impermanland, ceded by Sweden to Russia. The evangelical church shall be maintained there, such as it existed under the Swedish Government."—*Ib.*

Popish Liberality in Sardinia.—In Sardinia not a single copy of the New Testament, nor a religious tract, can be given away without the risk of imprisonment. About two years since, a Swiss gentleman went to the baths at Aix. A woman was employed as a spy, who professed to be a Protestant, and who asked him for some religious books. He gave her some; she took them to the priest, and the priest handed him to the police; and in a few hours the donor was in a dungeon with the lowest criminals, where he was kept nine months!—*Ib.*

The King of Prussia and the Popish Bishop of Munich, Curious Incident.—A Berlin letter of the 25th ult., in the *Manheim Gazette*, states that when the King of Prussia was present at Munich at the baptism of the Prince Royal of Bavaria, the officiating bishop, having invited the distinguished persons near the child to lay their hands upon it, the King of Prussia stretched forth his hand, but it was put aside by the bishop. The King then (says the letter) turned his back upon the company, and immediately left Munich in anger. The bishop's behaviour is said to have been intended as a rebuke upon the King of Prussia for his not having acted with sufficient severity against the new German Catholic Church.—*Ib.*

For the Churchman.

Died, at his residence in Duanesburgh, on the 7th inst., Col. William Augustus Steuben North, only son of the late General William North, and grandson of the late Hon. James Duane.

Col. North was born February 1st., 1793, in the same house in which he died. He was baptized on the 8th of February, 1795, by the Rev. Mr. Belden, the first minister of the parish of Christ Church, Duanesburgh—a parish founded by his venerable grandfather. It is an interesting fact, that this was the first baptism recorded in the register of the parish, when he and another grandson of the venerable founder, who is now a warden of another parish, were "made members of Christ" in this holy sacrament. It is thus the works of the righteous dead do follow them.

Col. North was an obedient son of the Church, whose Creed he embraced with quiet faith, and whose interests he served with affectionate liberality. He was graduated in early life at Union College, and subsequently devoted himself to the retired pursuits of agriculture on his paternal inheritance.

Of an amiable, frank and kindly temper; upright in his dealings, and bountiful in his charities; be lived universally beloved, and died universally lamented.

From the time he became a communicant, about two years before his death, his religious feelings grew gradually deeper and more earnest; and they led to corresponding results in his daily life.

His health had been failing for several months previous to his decease; but his final exit was sudden and unexpected to all his friends. Although totally deprived of consciousness in his last hours, we have every reason to believe he was prepared, by the grace of God, for the great change which awaited him.

To his family, to the Church in the place of his residence, and to society generally his loss is irreparable.

The following resolutions, passed by the Vestry of Christ Church on the day of his burial, will show the estimation in which he was held by those who knew him best.

Resolved, That in the death of Col. William A. S. North, our Senior Warden, this Church is bereaved of a sound and faithful lay officer, a sincere participant in her holy ordinances, and a liberal supporter of her sacred interests; this community of an upright citizen; the poor of a constant friend and benefactor; and ourselves of a true hearted Christian brother.

Resolved, That while we deeply mourn his loss, we desire to bow submissively under the righteous hand of God, and pray that this most afflicting providence may be sanctified to the spiritual welfare of all the members of the parish.

Resolved, That we respectfully tender our sympathies to the family of the deceased, with the assurance of our prayers that God may bless aud comfort them under this bereavement.

Resolved, That we recognize, in the suddenness of this event, a warning to hasten our preparation that we also may be ready when the Son of Man shall come.

Resolved, That the foregoing resolutions be entered on the minutes of the Vestry, and a copy of them communicated to the family of the deceased.

Married.

At St. John's Church, by the Rev. Dr. Wainwright, on Thursday, the 20th inst., Mr. James Webb Fraser to Miss Mary Webb Stuart.

Died.

On Sunday, the 23d inst., Thomas Marsland, aged seven months and ten days, son of Rev. Benjamin and Ann Evans.

Calendar.

November.

30. Advent-Sunday.—St. Andrew the Apostle.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. }
19. } Ember-Days.
20. }
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. Christmas-Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

Notices.

☞ A Course of Lectures on subjects connected with the Nature and Doctrines of the Church, will be delivered by several of the Clergy on Sunday evenings until Lent, in St. Clement's Church, Amity street. Service to commence at half past 7 o'clock.

The Introductory Lecture "*On the Importance of attaining correct views of the Church of Christ*," will be delivered on the evening of Advent Sunday, Nov. 30.

St. Paul's Church.—There will be a Sermon in this Church on Sunday evening the 30th inst., by the Rev. S. L. Southard, and a Collection in aid of the funds of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Service will commence at 7½ o'clock. Nov. 29.

☞ The Rev. Jonathan M. Wainwright, D. D., Assistant Minister of Trinity Church, will deliver the first of the Annual Course to the Young, in the Church of the Epiphany, in Stanton st., between Essex and Norfolk sts,, on Sunday evening next, Nov. 30. Service to commence at 7 o'clock. All the seats in this Church are Free. Nov. 29.

Sermons to the Young.—The third in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal Free Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening, 30th inst., by the Rev. Benj. I. Haight. Service to commence at 7 o'clock precisely.

The fourth of the Course will be preached on the 7th of December, by the Rev. Dr. Stone.

☞ The Rev. John Fletcher, M. A., of Exeter College, Oxford, will preach on Sunday evening at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway. Service at 7½ o'clock.

☞ All Saints Church, Henry street, will be opened for Divine Service on Sunday Evenings during Advent, at 7 o'clock. Nov. 29.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

N. B.—The Rev. L. P. W. Balch, Rector of St. Bartholomews, will preach to-morrow evening, Nov. 30. Service at 7½ P. M. Nov. 29.

☞ The Clergy of the Protestant Episcopal Church in this city and vicinity are respectfully invited to meet on Monday next, (December 1,) 11 o'clock, A. M., at the Mission Room of the Domestic Committee, No. 281 Broadway, for the purpose of consulting upon the best mode of carrying into effect the recommendation of the Board of Missions at their annual meeting in June last, viz. the erection of a Chapel for the mission to the Jews.

Nov. 29. Isaac P. Labagh, Missionary.

St. Simon's Church, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

Protestant Episcopal Church of the Messiah, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. Alexander Crummell, Rector.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

Anglo-American Free Church of Saint George the Martyr, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

A Concert of Sacred Music, we learn, will be given in St. Stephen's Church, corner of Broome and Chrystie streets, on Thursday evening, (Thanksgiving,) December 4th, in which several distinguished Church singers and choirs will take part.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 19th of November the Treasurer has received the following contributions:

Offerings of Emmanuel parish, Cumberland, Md, per Rev S Buel, half, $12 50; St Michael's ch, Bloomingdale, per Rev W Richmond, $13 72; St Peter's ch, Morristown, N J, per Rev Mr Staunton, $18; Zion ch, Greenburgh, N Y, $11 08; St George's ch, Flushing, N Y, per Rev J Burcker, $50; Zion ch, Pontiac, Mich, $2; Union ch, Humphreysville, Ct, half, $5; St John's ch, Islip, N Y, $12; St Paul's ch, Chilicothe, Ohio, $10; St Andrew's parish, Leonardstown, Md, St Mary's co, Rev W P C Johnson, $10; offerings of St Peter's ch, Charleston, for Mission at St Mary's, Ga, $42 68; St Matthew's ch, Bedford, N Y, $9 83; Ladies' Missionary Society of the same, $10; from Miss Ellen Cole for Ark, by the hands of the Rev Dr Cutler, $1. Total, $207 81.

Thomas N. Stanford, Treasurer,
Nov. 26, 1845. 139 Broadway, New York.

Foreign Missions.—Since his report of November 19th, the Treasurer acknowledges the receipt of the following amounts:

Offerings of Emmanuel parish, Alleghany, co, Md, half, $12 50; Union ch, Humphreysville, Ct, half, $5; St James's ch, Newtown, L I, $17; Mrs Banyer and Miss Jay for schools in Africa, $100; monthly offerings of St James's ch, Newtown, L I, for church at Houston, Texas, $10 50; St Peter's ch, Charleston, S C, balance of Bishop Boone's salary, $200; St Peter's ch, do, Juvenile Sewing Society, education of two boys, China, $50; a few ladies of St Peter's ch, do, through Mrs Charles A De Saussure, education of a Chinese boy, $24 50; a family of do, do, for education of James Stuart Hanckle, China, $25—$299 50; Ch of the Ascension, N Y, "Wm H A," for China, $50; Ch of the Epiphany, Phil, for support of Rev Mr Messenger, Africa, $300; from do, do, for church at Matagorda, Texas, $25; cash, $2 82. Total, $822 32.

J. Smyth Rogers, Treasurer,
New York, Nov. 26, 1845. 69 Wall-st.

Missionary Committee of the Diocese of New York.—The Treasurer has received since report of 12th inst., the following contribution, viz:—

From "the Ladies' Charity Box," Christ ch, Cooperstown, $5; St Stephen's ch, New York, Rev J H Price, rector, "offerings," $25 17; a lady of St Paul's chapel, New York, $5. Total amount, $35 17.

C. N. S. Rowland, Treasurer,
Nov. 26, 1845. 55 Water street.

Protestant Episcopal Society for Promoting Religion and Learning in the State of New York.—The subscriber respectfully acknowledges the receipt of the following contrtibuion in aid of the Education Fund of the Diocese:—

From St John's ch, Rev Dr Berrian, $98 56.

James F. De Peyster, Treasurer,
New York, Nov. 26, 1845. 51 South-st.

Jubilee College.—The subscriber in behalf of Bishop Chase gratefully acknowledges the receipt of the following contribution:

From the Jubilee Society of St John's Church, Bridgeport, Ct, being their semi-annual payment for a scholarship in the above Institution, by the hands of Miss Lydia R Ward, $50.

James F. De Peyster, Treasurer,
New York, Nov. 26, 1845. 51 South-st.

MUSIC SUITABLE FOR CHRISTMAS.

THE subscriber will publish in a few days two pieces of beautiful music suitable for the Festival of Christmas.

One a Solo and Quartette—"There were Shepherds abiding in the Field," &c.; the other a Christmas Carol—"How grand and how bright that wonderful night," &c., arranged for four voices—both from the Christmas Bells, by C. E. Horn, Esq., with Piano and Organ accompaniment.

Choirs and parties, as well as the Trade, supplied on liberal terms.

J. A. SPARKS, 161 Fulton street.

In press, and will be published soon, the beautiful Contralto Song from the Oritorio of the Messiah—"He was despised and neglected," &c. J. A. S.

J. A. S. intends to publish from time to time such rare and valuable pieces of sacred and Church music, from the old Masters and other sources as he may be able to obtain, and he solicits the patronage and counsel of such of his friends as feel an interest in the subject.

Pieces of music adapted to the design of the Publisher are respectfully solicited.

Just Published.

A MANUAL OF PRIVATE DEVOTIONS, for the use of Young Persons, altered from an English edition. Price 37½ cents.

HENRY M. ONDERDONK & CO.
Nov. 29—2t 25 John street.

SWORDS'S ALMANAC.

SWORDS'S Annual Register of the Protestant Episcopal Church in the United States for the year of our Lord 1846, containing lists of the Bishops of the American Church in chronological order,—of the Clergy of the same, according to Dioceses, and also in alphabetical order—General and Diocesan statistics—a list of the Committees of the General Convention to report to the same in 1847—list of English, Irish, Scotch and Colonial Bishops, &c. &c. &c. Price 25 cts. Just published and for sale by

STANFORD & SWORDS,
Nov. 29. 139 Broadway.

BISHOP HORNE'S WORKS—Will be ready on Monday, 1st. December, No. 1 of the complete Works of Bishop Horne, with a sketch of his life, by the Rev. Wm. Jones, of Nayland. Price 25 cts.

HENRY M. ONDERDONK & CO.,
Nov. 29. 25 John street—2t

MANNING'S SERMONS.—Twenty-six Parish Sermons, by Rev. H. E. Manning. Price bds. 62½ cts.

Bowden's Life and Pontificate of Gregory VII. 306 pp., royal octavo, bds. $1 50.

For sale by J. A. Sparks, 161 Fulton street; Stanford & Swords, Broadway; H. M. Onderdonk & Co., John street; D. Dana, jr., 20 John street; C. Shepherd, 191 Broadway. Nov. 29.

MAGNIFICENT PRESENTATION BOOKS.—D. Appleton & Co. have just imported the following splendid works of Art, suitable as choice Gift Books for the approaching Holidays:—

The Arts Union, Prize Annual, 4to size 48 plates.
Moore's Irish Melodies, superbly illustrated.
Goldsmith's Poetical Works, exquisitely illustrated.
Murray's illuminated edition of Prayer Book.
Rose Garden of Persia, by Miss Costello, illustrated
The Poet's Gallery of Beauty, fine portraits, folio.
The Book of Shakspeare's Gems, 36 fine plates.
The Keepsake for 1846, edited by Lady Blessington.
The Book of Beauty for 1846, edited by do.

☞ The trade supplied with the above on favorable terms.

A Booke of Christmas Carols.—A specimen copy of this magnificently illustrated work is just received. Early orders for the most beautiful volumes are requested, as the edition is very limited. Nov. 15.

WILEY & PUTNAM propose to supply, if there is sufficient patronage, the original London editions af the following Periodicals at the prices annexed *if mailed in London.*

The Periodicals will be put in strong wrappers with printed address, and can be sent to any part of the United States; so that they may be received as soon as the letters per Boston steamers.

All persons wishing to subscribe will please address Wiley & Putnam, before the first of December next.

Subscriptions must be paid in all cases in advance.

Edinburgh Review	$3 50
Quarterly Review	3 50
Foreign Quarterly Review	3 50
North British Review	3 50
Westminster Review	3 50
Foreign and Colonial Review	3 50
Forbes' Medical Review	4 00
Blackwood's Magazine	5 00
Frazer's Magazine	5 00
Presbyterian Review	3 50

161 Broadway, Nov. 15, 1845.—3t

HENRY M. ONDERDONK & CO. will publish next week, a "*Vestry Room, Desk, and Pew Calendar*" for 1846. It contains all the Sundays and Holy Days, noted at their proper dates, and is printed on a Card, for the convenience of being hung up in the Vestry Room and Reading Desk, and on the Lectern where one is used; and also in Pews, for the ready information of the worshipper as to the proper service that day to be performed. On the back of the Card are certain remarks designed to facilitate the use of the Prayer Book by those who are not very familiar with it.

HENRY M. ONDERDONK & CO.,
Nov. 15. 25 John street.

Sketch of the Life of Anne Clifford.*

From Lady Falkland we turn to a very different person, one who stands, indeed, in considerable contrast with all the other characters in the book,—Anne Clifford, the famous Countess of Dorset, Pembroke, and Montgomery. Her exceeding vigor and spirit, decision, loftiness, power of mind, talent for business, and the like, combine most strikingly with a religion of stern humility, and self-denial. 'She was absolute mistress of herself, her resolutions, actions, and time,' says her funeral-biographer. Her immense estates and numerous castles required a management almost as difficult and irksome as that of a small kingdom. She enters upon this department of labor in a kind of romantic spirit of gratitude to her ancestors, and wish to restore the monuments of their greatness. 'Six ancient castles, ample and magnificent, which her noble ancestors had built, and sometime held up with great honor to themselves, and security to their sovereigns, and hospitality to their friends and strangers, now by the rage of war, or time, or accidents, pulled or fallen down, or made uninhabitable—scarce one of these six that showed more than the skeleton of a house—her reviving spirit made these scattered stones come together, those ruins forsake their rubbish, and lift up their heads to their former height... Her friends advised her not to be so profuse in building, as they were well assured that, as soon as she had built her castles, Cromwell would order them to be destroyed, but she answered, "Let him destroy them if he will: but he shall surely find that as often as he destroys them, I will rebuild them, while he leaves me a shilling in my pocket."' Her household arrangements, manorial administration, and the whole business of her ample domain, go on upon regular, inflexible, effective system; and order reigns with an imperious absoluteness over the whole field which she embraces. She was inflexibly regular in her residence; though 'her journeys' to her different castles 'were often made in the winter, and over rough and untrodden mountain ways, when she assembled the laborers to act as pioneers, and rewarded them liberally for their work.'

'About three years before her death, she had appointed to move from Appleby to Brougham Castle, in January. The day being very cold, a frost and misty, yet much company coming (as they usually did) to attend her removal: she would needs hold her resolution, and in her passage out of her house she diverted into the chapel, (as at such times she commonly did,) and there, at or near a window, sent up her private prayers and ejaculations, when immediately she fell into a swoon, and could not be recovered until she had been laid for some time upon a bed, near a great fire. The gentlemen and neighbors who came to attend her, used much persuasion that she would return to her chamber, and not travel on so sharp and cold a day; but she having before fixed on that day, and so much company being come purposely to wait on her, she would go; and although as soon as she came to her horse-litter, she swooned again, and was carried into a chamber as before, yet as soon as that fit was over, she went; and was no sooner come to her journey's end, (nine miles,) but a swooning seized on her again; from which being soon recovered, when some of her servants and others represented to her, with repining, her undertaking such a journey, foretold by divers to be so extremely hazardous to her life, she replied, "She knew she must die, and it was the same thing to her to die in her litter as in her bed."'—Pp. 253, 254.

The story of the 'boon hen' shows, in an amusing way, the determination, mixed with good nature, which marked her territorial government.

'It was a custom on all her estates for each tenant to pay, besides his rent, an annual *boon hen*, as it was called. This had ever been acknowledged a just claim, and was common long after Lady Pembroke's time on many great estates in the North, being generally considered as a steward's perquisite. It happened that a rich clothier from Halifax, one Murgatroyd, having taken a tenement near Skipton, was called on by the steward of the Castle for his boon hen. On his refusal to pay it, the Countess ordered a suit to be commenced against him. After the suit had lasted long, it was carried in her favor, but at the expense of 200*l*. It is said that, after the affair was decided, she invited Mr. Murgatroyd to dinner, and drawing the hen to her, which was served up as the first dish, she said, "Come, Mr. Murgatroyd, let us now be good friends: since you allow the hen to be dressed at my table, we'll divide it between us."'—Pp. 249, 250.

Her reading, information, and powers of conversation, exhibit another department of her mind. '"She had early," says Bishop Rainbow, "gained a knowledge, as of the best things, so an ability to discourse in all commendable arts and sciences, as well as in those things which belong to persons of her birth and sex to know. For she could discourse with virtuosos, travellers, scholars, merchants, divines, statesmen, and with good housewives in any kind, insomuch that Dr. Donne is reported to have said of this lady in her younger years, that she knew well how to discourse of all things, from predestination to slea-silk."'

A self-denial and stern ascetic feeling appear in the coarse dress of black serge which alone distinguished the mistress of so many castles and the Queen of the North, from ordinary women; and the text, 'I keep under my body, and bring it into subjection,' is applied to her by her biographer, as the most characteristic one he could think of for her. She knew how to deny herself. He says:—

'"Whilst treating her neighbors and dependents with generosity, she was sparing, even to frugality, in her personal expenses. She was simple and abstemious in her food, and accustomed "pleasantly to boast that she had never tasted wine or physic."'

He adds quaintly,

'"She much neglected, and treated very harshly, one servant, and a very ancient one, who served her from her cradle, from her birth, very faithfully, according to her mind, which ill usage, therefore, her menial servants, as well as her friends and children, much repined at. And who this servant was I have named before. *It was her body*, who, as I said, was a servant most obsequious to her mind, and served her four-score and six years.

'"The mistress of this family was dieted more sparingly, and I believe many times more homely, and clad more coarsely and cheaply, than most of the servants in her house. Her austerity and humility were seen in nothing more than (if I may allude to Coloss. ii. 23) in "*neglecting of the body, not in any honor to the satisfying of the flesh.*' Whether it were by long custom, to prove with how little nature may be content, and that if the appetite can be satisfied, the body may be fed with what is most common and cheap. She taught us that hunger and health seek not delicacies nor fulness.

'"O that those who think they cannot live except they *fare deliciously every day*, would but make trial one year how they may preserve their own health, and save their poor brethren from starving, (by hunger or nakedness,) out of those superfluities and surfeits by which they destroy themselves."'—Pp. 245, 246.

The luxury and dissipation of Charles the Second's Court kept her from ever going there.

'After the Restoration, a lady of her neighborhood conversed with her upon their mutual joy at the King's return, and the splendor which had attended his entrance to Whitehall, and wished that she could go once more to London, and feed her eyes with the sight of such happy objects, before she came back to her retirement; but she answered suddenly, "If I should go to those places now so full of gallantry and glory, I ought to do as they do to ill-sighted or unruly horses, have spectacles (or blinkers) put before mine eyes, lest I should see or censure what I cannot competently judge of; be offended myself, or give offence to others."'—P. 251.

But this strictness and severity was entirely without censoriousness: and she accommodated herself to the manners of the day, when her visitors came to her, saw herself surrounded by gay dressers, without ever wishing to put her own 'serge' on them; and treated with indulgence and good nature the frivolities from which she felt herself free. 'She never censured others for greater gaiety of apparel, and when visitors came to her, after the Restoration, in dresses which other persons considered affected and fantastical, the Countess only indulged in such pleasant reflections as rather gave pleasure than uneasiness to her visitors.'

The amiable side of her character shows itself in various traits; a deep love for her mother remaining as a kind of ruling affection in her throughout life.

'For her mother's memory she showed a tenderness which is remarkable in contrast with the sterner features of her character. "She never spoke of her but in terms of enthusiastic veneration, and usually with the epithet 'my blessed mother.'" Whilst enumerating in her memoirs the mercies which had been vouchsafed to her, she wrote thus:—

'"I must not forget to acknowledge that in my infancy and youth, I have escaped many dangers both by fire and water," &c., "and much the better by the help of the prayers of my devout mother, who incessantly begged of God for my safety and protection." In another place, after speaking with sufficient confidence of her own conduct during the difficulties and troubles of her two marriages, she adds, "by a happy genius I overcame all these troubles, the prayers of my blessed mother helping me therein."

'In a letter addressed to her by George Herbert, after her second marriage had connected her with his family, he wrote thus:—"A Priest's blessing, though it be none of the court-style, yet doubtless, Madam, can do you no hurt. Wherefore the Lord make good the blessing of your mother upon you, and cause all her wishes, diligence, prayers, and tears, to bud, blow, and bear fruit in your soul, to His glory, your own good, and the great joy of,

"Madam,

'"Your most faithful Servant in Christ Jesu,

'"GEORGE HERBERT.

'"Dec. 10th, 1631. Bemerton."

'Her mother died soon after her first marriage, having parted from her seven weeks before, on the road between Penrith and Appleby; and when she came in her second widowhood to live in the north, she raised a pillar, still known in that country by the name of the Countess' Pillar. It is decorated with her arms, a sun-dial for the benefit of travellers, and the following inscription: "This Pillar was erected in the year 1656, by Anne, Countess Dowager of Pembroke, &c., for a memorial of her last parting, in this place, with her good and pious mother, Margaret, Countess Dowager of Cumberland, on the 2d of April, 1616. In memory whereof she hath left an annuity of four pounds to be distributed to the poor of the parish of Brougham every 2d day of April for ever, upon the stone table placed hard by. Laus Deo."'—P. 239—241.

There is something always interesting in the feeling which brings rich and poor together; but in such a person as Anne Clifford it has a peculiar grace, because we know she must have it in a high form, if she has it at all. There is remarkable genuineness in everything she does, and we may trust it. When the Countess of Dorset dines with her poor women at her Almshouse, and treats them with affectionate familiarity, and likes to be with them, and to see them about her, it is a sign of a true religious humbleness of mind, which we cannot well mistake. Proud people, indeed, are often observed to have a tendency to consort with their inferiors, and there is no relying on the act itself as any sign; it entirely depends on who does it. It is often hypocritically done; but if Anne Clifford did it at all, she would do it with heartiness and simplicity. 'She took especial delight in the Almshouse which she founded near Appleby for thirteen poor women, to be called a mother, and twelve sisters, for which she provided an endowment, and the Service of the Church to be performed daily. With these sisters, as she liked to call them, she would sit and dine in their Almshouse, and invite them to dine and converse with her as freely as her greatest guests. This institution continued for more than twenty-three years under her care, she having with her own hands laid the foundation of the building, and brought its inhabitants to occupy their several rooms. She was not satisfied with her children and grandchildren when they came to visit her, if they did not pay their salutations at her Almshouse, and she commonly admonished them when they came from far to pay their duty to her, that before they came to her for a blessing, they should take the blessing of the poor, the Almswomen's blessing by the way.'

She was the same with her own household servants.

'"She looked on some (and possibly on some of the meaner sort of her trusty servants, whose offices might occasion them nearer attendance) to be such as Seneca allows them to be, good servants and humble friends.... This heroic lady would (besides the necessary discourses with them about her affairs) divert herself by familiar conversations with her servants, in which they were sure (besides other gains from her bountiful hands) to gain from the words of her mouth something of remark, whether pleasant or profitable, yet very memorable for some or other occasion of life. So well did she observe the wise man's caution, Eccles. iv. 30, *Be not a lion in thine house;* intimating that some are always in rage, and brawl and fright their family from their presence; her pleasantry and affability made their addresses a great part of their preferment.

'"I should now have done with that part of economy which respects her servants, but that she had another way of building, as to them; namely, *building them up in the most holy faith*, and also *giving them their meat in due season*, that meat which our Saviour told his followers would not *perish*, but endure to *everlasting life*."'—Pp. 243, 244.

On her deathbed her real humility of character comes out very strikingly. She expostulates with her servants for caring so much for her, and being 'so passionately concerned about her'—about one who was 'unworthy of their attention.'

'"She had brought into subjection all great thoughts, she had cast down imaginations and every high thing, bringing into captivity every high thought, and submitting the world and her soul to the obedience of Christ; her passions were mortified and dead before her: so that for three or four days of her last sickness (for she endured no more) she lay as if she endured nothing. She called for her Psalms, which she could not now, as she usually had done, read herself, (the greatest symptom of her extremity,) and caused them to be read unto her. But that cordial (in which she had always taken particular delight) kept in Rom. viii., and in her heart; this her memory held to the last, this she soon repeated: no doubt to secure her soul against all fear of condemnation, being now wholly Christ's, having served Him in the spirit of her mind, and not loved to walk after the flesh, having (as often as she affectionately pronounced the words of this chapter) called in the testimony of the Spirit to bear her witness, that she desired to be delivered from this bondage of corruption, into the glorious liberty of the children of God; and so to strengthen her faith and hope by other comfortable arguments, contained in the rest of that chapter, being the last words of continuance which this dying lady spoke."

'The rest of the time she lay quiet, as if ruminating, digesting, and speaking inwardly to her soul what she had uttered in broken words, and so breathed her last without disturbance, on March 22d, 1675-6, in the 87th year of her age.'—Pp. 255, 256.

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[*] From the Christian Remembrancer, in a Review of "English Churchwomen of the Seventeenth Century." London: Burns. 1845.

Proclamation by Silas Wright,

GOVERNOR OF THE STATE OF NEW-YORK.

A usage which has the approbation of a quarter of a century calls upon me, at this period of the year, to name a day, to be observed by the people of this State, as a day of public thanksgiving. The uniformity in the time heretofore designated, throughout the period referred to, induces me to name Thursday, the fourth day of December next, as the Thanksgiving Day for this State, for the present year.

Life and health are enduring causes for thankfulness to the Father of life and the Fountain of health, from all the living.

Free civil institutions, based upon the true principle of popular sovereignty, and extending to every individual equal personal liberty, and to all the largest measure of that liberty consistent with peace, and order, and personal security, present a cause for devout thankfulness to the Ruler of nations, from every people who enjoy these blessings.

The plentiful fruits of the earth, which in our state and country furnish an abundance for the wants of all, call for daily thankfulness, and render it peculiarly appropriate that, annually, as these fruits are yielded, a Christian people should unite in a tribute of thanksgiving, to Him who tempers the seasons, and blesses the earth and makes it fruitful.

In addition to these universal causes for thankfulness, if each individual will summon up the recollection of the almost innumerable personal and social blessings which the year has brought with it, all the people of this State will be willing, with one heart, to set apart one day for the united expression of their thanks for the many and signal blessings of this year, abundantly bestowed upon them and their country by the Great Author of every temporal and spiritual blessing.

I respectfully recommend the day I have named, to be thus set apart for this grateful service and duty, and that the people of this State suspend their business avocations, and assemble in their usual places of religious worship, that the temples which have resounded with supplications for the year, may echo back thanksgivings to Him who has so bountifully responded to our petitions, and so paternally provided for our necessities.

Exercises such as these, entered into in the spirit and with the feelings which these considerations should excite, cannot fail to form the mind to the lively remembrance of the immeasurably greater blessings of the redemption through a Saviour, and the revelation to fallen man of the way of salvation; blessings for which the human heart can never be sufficiently thankful.

In testimony whereof, I have hereunto affixed the privy seal of the State. Witness my hand, at the city of Albany, [L. S.] this fifth day of November, in the year of our Lord one thousand eight hundred and forty-five.

SILAS WRIGHT.

HORACE MOODY, *Private Secretary.*

Kemper College.

The property of this institution was sold, on Tuesday last, under an execution, as was stated it would be in our paper last week. It was purchased, as we understand, for the holders of the claim, but subject to the deed of trust given by the Board to the late President. We hope that it is still possible for arrangements to be made which shall prevent its alienation from the original purposes for which it was designed. Is there not some friend of Christian Education entrusted with the means, who has the heart to come forward, at this juncture, and save the College? We know of no enterprise which promises more largely for the Church in the West than this, and with our conceptions of its immense value to every interest dear to the heart of the Churchman, we wonder that some one has not, before this, generously offered to release the College from its present liabilities, and give it further opportunity to work its way and to attain, if practicable, a permanent footing. He is a benefactor to the Church who gives of the means with which God has blessed him, to sustain the common enterprise of the Church, and to send out her missionaries to the newer regions of our land—but doubly would he be a benefactor, as regards every Christian and conservative interest, who shall be the means of establishing and perpetuating an institution of sound learning, which shall raise up missionaries, and send out through this vast valley, the wholesome influences of truth and godliness. We cannot believe that all is yet lost. The noble Christian soul will yet prompt to the sacrifice which may be needed to prevent so sad a consummation of past efforts.

Missionary of the Cross, Nov. 8.

In the Holy Scripture there is no mention of the imputation of any man's sin or righteousness to another, but only of the imputation of his own good deeds for righteousness, or of his evil deeds for punishment. And therefore I say that it cannot truly be affirmed that we all sinned in Adam, and by his disobedience were made sinners, because his sin and disobedience was imputed to us; for I have showed already that the Scripture nowhere maketh the least mention of any thing of any other's imputed to us, but only of some personal thing or action of our own accounted to us for reward or punishment. Moreover, this imputation either makes the sin of Adam truly ours, or it doth not. If it doth not, how can we be made sinners by it? If it doth, then death came upon us for our own sin, and so not for the sin of one, but for the sin of all; whereas the Apostle saith expressly *that death came upon us by the sin of one*, Romans v. 15, 17; *by one man sinning*, verse 16, and *by one offence of that one man*, verse 18, &c. I ask whether this imputation made the posterity of Adam sinners, or whether it found them so before? If it found them so before, it must be plainly needless, seeing then they might have been condemned to death without it. If it made them so, then since this imputation is the act of God, and not of man, it plainly follows that God must be the author of that sin, because this imputation flows immediately from Him, without the intervention of any action on the part of any of those men to whom it is imputed. Moreover, then the imputation must be false, as charging them with sin whom He did not find sinners, but only by His arbitrary imputation made them so. Now far be it from any Christian to assert that God should falsely impute sin to any man. In a word, λογιζεσθαι, *imputare*, is to reckon or account any thing to any man, to charge him with it, or lay the charge of it to him. This therefore, on God's part, must suppose, in the very nature of it, some action done by the posterity of Adam which is blameworthy, and may be justly charged upon them, before there can be any ground for imputation of it; and this shows that it is impossible that this imputation should be the very thing that renders them blameworthy, or persons worthy to be charged with guilt. And yet if the sin of Adam becomes ours only by imputation, it must be ours only because it is by God imputed to us: and not imputed because it is ours. That is, God by this imputation must make us sinners, and not find us such; for this imputation is the action of the judge, and not of the supposed criminal. Remove or take away this action, and no crime can be charged upon him. In fine, if the sin of Adam becomes ours only by imputation, it deserves condemnation only by the same imputation, that is, by the action of God. That therefore we deserve condemnation for it, is to be ascribed directly to the action of God, and only by accident to the action of Adam. Whence therefore is our destruction according to this opinion, but of God, who makes us worthy of condemnation by imputing to us that sin which, by His imputation only, we stand guilty of?—*Whitby.*

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D. H. SHORT.
Wilton, Oct. 16—4t

BROWN'S POINT SCHOOL.

REV. JOHN CROES, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S20—2m

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REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

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